Arthur Miall
18 Bouverie St EC

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1037.] LONDON: WEDNESDAY, SEPT. 20, 1865. PRICE { UNSTAMPED .. 5d. / STAMPED..... 6d.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

The EXECUTIVE COMMITTEE require the SERVICES of a GENTLEMAN to take the MANAGEMENT of the FINANCIAL DEPARTMENT.

Particulars may be obtained of the undersigned,

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, London.

SURREY MISSION.

The AUTUMNAL MEETING will be held on TUESDAY, Sept. 26, at the Rev. A. E. LORD'S CHAPEL, HERSHAM, near Walton.

Rev. J. G. ROGERS, B.A., of Clapham, to preach at 3 o'clock p.m.

JOHN CHURCHILL, Esq., will preside at 6·30 p.m.

BAPTIST UNION.

AUTUMNAL SESSION, 1865.

The AUTUMNAL MEETINGS will be held at BRADFORD, YORKSHIRE, on TUESDAY and WEDNESDAY, Oct. 11th and 12th.

Ministers and delegates requiring accommodation must notify the same to Mr. Thos. Stead, 9, Belle Vue, Bradford, on or before Friday, Sept 29th, after which date no application can in any wise be entertained.

HENRY DOWSON, Chairman.
J. MAKEPEACE, Secretary.

ST. PAUL'S CHAPEL, HAWLEY-ROAD, KENTISH TOWN-ROAD.

Minister—Rev. EDWARD WHITE.

This chapel will be REOPENED for DIVINE SERVICE on TUESDAY NEXT, when the Rev. SAMUEL MARTIN will Preach in the Morning: service to commence at Eleven o'clock. Dinner will be provided in the new Lecture Room of the Congregational Church, Kentish Town, and a PUBLIC MEETING will be held in the Evening at Seven o'clock, when the Rev. W. BROCK, and other neighbouring ministers, will deliver addresses.

CONTRIBUTIONS to the Building Fund (one third of the cost still remaining to be discharged) may be sent to the Rev. Edward White, 3, Tufnell-park West, Holloway, N., by whom they will be thankfully acknowledged in the next published subscription list.

INDEPENDENT CHAPEL, ILFRACOMBE.

The Congregation worshipping in this Chapel, with the aid of their friends, having within the last three or four years raised and expended more than £400 on the improvement of the interior of their place of worship, and the roof, now propose improving the exterior, so as to bring it to accord more nearly with the improved taste of the age, and the rising importance of the town as a popular watering-place.

As each succeeding year shows more and more clearly the importance of rendering our sanctuaries, and especially those in fashionable watering-places, not only comfortable but externally attractive, the congregation earnestly appeal to the members of their own denomination especially to aid them in making the exterior of their place of worship as attractive to strangers as the interior is sightly and comfortable.

The work will not be commenced until sufficient funds to complete it are in hand or promised.

Reference is kindly permitted to S. Morley, Esq., M.P., Upper Clapton, and Joshua Wilson, Esq., Tunbridge Wells.

Donations for the purpose will be thankfully received by any of the undersigned; to any of whom cheques and post-office orders may be made payable.

GEO. WATERMAN, M.A., Pastor.
JAS. MARSHALL, JNO. C. DENNIS, JOSIAH KING, JOSEPH HEWS, J. COATS HARDING, } Committee.

Ilfracombe, Sept. 15th, 1865.

HOMŒOPATHIC MATERIA MEDICA.—LECTURES by DR. EPPS, at his residence, No. 39, GREAT RUSSELL-STREET, BLOOMSBURY, W.C., on TUESDAY and FRIDAY EVENINGS, at Eight o'clock precisely (one hour's duration) throughout the winter months, will commence on TUESDAY, 10th October, 1865. The Class is free to Medical Students and intending Missionaries. Programmes may be obtained of S. R. Bardouleau, Esq., 27, Leadenhall-street, E.C.

TESTIMONIAL to the REV. WILLIAM URWICK, D.D., of DUBLIN.

The Fiftieth Year of Dr. Urwick's Ministry in Ireland, and the Thirty-Ninth of his Pastorate in York-street Chapel, Dublin, will terminate in October next.

Many friends have already expressed their intention of uniting in a Testimonial to Dr. Urwick on the occasion of his jubilee.

This Testimonial will be offered in acknowledgment of his lengthened, zealous, and gratuitous labours to promote the spiritual welfare of Ireland, in connexion with, not only independency and Christian voluntaryism, but also most of the religious and benevolent movements which have been originated in the country during the past fifty years, including prominently those on behalf of the Bible Society, Christian Union, and total abstinence.

It is believed that other friends, who have not as yet forwarded their names, are prepared to join in this expression of regard for Dr. Urwick; and the Testimonial Committee will feel much obliged if all intending contributors will kindly transmit the amount of their contributions, at their earliest convenience, to any of the undersigned.

JOHN ROBERTSON, 3, Grafton-street, Dublin.
ROBERT N. MATHESON, 39, Rathmine's-road, Dublin.
THOMAS COLLINS, 28, Harcourt-street, Dublin.
GEORGE FOLEY, 99, Lower Baggot-street, Dublin.
WILLIAM J. GORE, 10, Upper Sackville-street, Dublin.

HOSPITAL for SICK CHILDREN, 49, GREAT ORMOND-STREET.

Patron—Her Majesty the QUEEN.

This Institution is still the only Hospital in the metropolis specially set apart for the reception of sick children. FUNDS are much needed for its support.

F. H. DICKINSON, Chairman.

August, 1865.

Bankers—Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Herries.

HOSPITAL for DISEASES of the SKIN, NEW BRIDGE-STREET, BLACKFRIARS.

The Committee earnestly seek the Sympathy of the Christian Public for the many Sufferers attending this Hospital. Nearly 1,000 attend weekly; 127,123 have received the benefits of the Charity since its establishment in 1841. The expenses are necessarily very heavy.

DONATIONS or SUBSCRIPTIONS will be most thankfully received. Bankers—Messrs. Barclay, Bevan, and Co., Lombard-street.

GEORGE BURT, F.R.C.S., Hon. Secretary,
ALFRED S. RICHARDS, Secretary.

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TOURIST TICKETS at Cheap Fares, available for One Calendar Month, are ISSUED at the Midland Booking Office, King's-cross, and other principal Stations; also in London at Cook's Excursion and Tourist Office, 98, Fleet-street, Corner of Bride-lane—to

SCOTLAND—Edinburgh, Glasgow, Dumfries, Stirling, Perth, Dunkeld, Aberdeen, Inverness, &c.

IRELAND—Belfast, Portrush, for Giant's Causeway.

LAKE DISTRICT—Windermere, Furness Abbey, Ulverstone, Grange, Coniston, Penrith, Keswick, Morecambe, &c.

SEA-SIDE and BATHING-PLACES—Scarborough, Whitby, Filey, Bridlington, Redcar, Saltburn, Seaton, Withernsea, Hornsea, Harrogate, Matlock, Buxton, &c., &c.

Programmes and full particulars may be obtained at all the Company's Stations and Receiving Offices.

Inquire at King's-cross for Tickets *vid* Midland Railway.

JAMES ALLPORT, General Manager.

Derby, 1865.

TO LET, for SUNDAY SERVICES and occasional WEEK-DAY LECTURES, the NEW FITZROY TEMPERANCE HALL, Little Portland-street, Oxford-street Circus. Will hold 500 persons.

Apply to Mr. Draper, 88, Great Titchfield-street West.

TO PROFESSIONAL MEN.—Mr. J. B. LANGLEY, M.R.C.S. (late of King's College), continues to give his personal and prompt attention to every kind of negotiation between Gentlemen engaged in Medicine, Law, Literature, Architecture, Science, or other Professional Avocations. The Business is conducted with the most careful regard to the interests of Clients, and based upon the principle that no fees are charged unless service be rendered. Professional practices for Transfer, Partnerships for Negotiations and Professional Assistants always on the Register. Highest references given.

Professional Agency (established 1848), 58, Lincoln's-inn-fields.

THE REV. WM. PAYNE, of Chesham, having been compelled by long-continued illness to resign, after a pastorate of Thirty-one Years, his friends are anxious to raise a testimonial fund to express their appreciation of his Christian Catholicity and Ministerial Fidelity. Already more than 140*l.* have been promised towards that object. Should any of his old friends and acquaintance to whom application has not been made by writing, wish to contribute to this fund, their donations will be thankfully received either by the Rev. J. Preston, or the Rev. J. H. Snell, of Chesham.

TO MERCHANTS and OTHERS.—WANTED, by a GENTLEMAN, a Member of a Christian Church, a responsible Appointment. He has had many years' experience in business and accounts, and can command superior testimonials.

Address, S. G., 20, Norfolk-road, Dalston.

D. WALLWORTH, PHARMACEUTICAL CHEMIST, Maldon, Essex, has a VACANCY for a respectable, well-educated YOUTH, as an APPRENTICE. Premium moderate.

WANTED, a respectable YOUNG MAN, as FIRST COUNTERMAN, in a family GROCERY and PROVISION TRADE. One who is acquainted with Book-keeping preferred.

Address, Thomas Beckingsale, 426, High-street, Cheltenham.

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Address, W. Jeens, Stroud, Gloucestershire.

TO HOSIERS, &c.—WANTED, in a genteel HOSIERY and OUTFITTING TRADE in the West of England, a PARTNER who can introduce 500*l.* to 700*l.*

Address, "Noncon." 18, Bouverie-street, London, E.C.

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Mr. JOHN D. BUCK, B.A., Principal.

Situation elevated and healthy, near the Railway Station.

Education, Commercial and Classical, adapted to the Middle-Class Examinations.

A Preparatory Department for Younger Pupils.

Prospectuses forwarded on application.

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MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY (LIMITED).

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This School furnishes, on moderate terms, a sound and liberal Education, both Classical and Commercial, with a religious training in harmony with the principles held by Evangelical Nonconformists.

The NEXT TERM will COMMENCE on the 10th October. Applications for admission should be addressed to the Head Master, who will supply any information that may be required.

TERMS:

For Pupils entering under 14 years of age, 40 guineas.
For Pupils entering above 14 years of age, 50 guineas.

Tettenhall is well known as a most healthy and picturesque village, quite out of the mining district, and within three miles of the railway-stations at Wolverhampton.

THE UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E. (Private, 13th year).

Conducted by JOHN YEATS, LL.D., &c.

Pupils enter the Upper School on completing their Fourteenth Year, or on proving themselves able to do the work of the Higher Classes. The terms in both schools are moderate; and inclusive of books, stationery, and other charges which often make the real very different from the apparent cost of Education.

Every boy is, as far as possible, well grounded in English, made to write a hand fit for business, and trained to be quick at accounts. French and German are taught by native masters, and spoken by the Principal. Eminent special Teachers attend for science and particular purposes. There are periodical examinations, and suitable rewards are offered. Holidays are short, and the four divisions of the school-year are equal. The premises are large, and the general accommodation is superior.

Peckham Rye Common is near, and available for football, cricket, &c. As a rule, Pupils are not received or retained after the completion of their sixteenth year.

N.B.—Reports of Public Examiners on every Pupil in the Schools forwarded on application.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

PRINCIPAL:—Mr. VERNEY.

This school is adapted to the requirements of the Sons of Respectable Tradesmen and others. The Premises are First-class, spacious, elevated, and healthy; the rooms are numerous and lofty; there is an excellent well-ventilated school-room and class-rooms; a large playground, lawn, and gardens; with every other convenience.

The education is sound, practical, and commercial; with or without French, Piano, Surveying, &c.

Mr. VERNEY has for upwards of Twenty Years been actively engaged in the pleasing and responsible work of training the young, and is favoured with numerous references.

TERMS PER QUARTER:

For Pupils over Twelve years of age, Seven Guineas.
For Pupils under Twelve years of age, Six Guineas.

(Terms made inclusive, when preferred.)

Cranford Hall School is on the Bath-road, twelve miles from Hyde-park Corner, and near the Hounslow, Feltham, Southall, and West Drayton Stations, at either of which Mr. Verney's conveyance meets Parents and Pupils.

LADIES' COLLEGE, CHERTSEY HOUSE, SURREY-SQUARE, S.

Principal, Mrs. GEORGE ROSE,

Assisted by a Resident French Governess and an efficient staff of Teachers, including eminent Professors in the Languages and Accomplishments. The Grounds are spacious and the House well adapted to the Maintenance of the Health of the Pupils; constant attention is paid by the Principal to their Mental and Moral Culture, so as to unite the advantages of School with Home Cheerfulness and Comforts.

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IMPORTANT to the CLERGY.—A POPULAR ASSURANCE COMPANY is desirous of obtaining the aid of the Clergy in the extension of its operations, and will allow a LIBERAL BONUS to Christian Ministers introducing Policies. Address, the Rev. T. E. T., "Church Standard" Office, 335, Strand, London, W.C.

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NEW and IMPORTANT features of Life Assurance have been introduced by this Company with marked success.
ADVANCES, to a large amount, have been made upon undoubted Securities.
DEPOSIT NOTES issued for sums of £10 and upwards, upon which interest is allowed at the rate of 5 per cent. per annum.
DEBENTURES, with Monthly Subscriptions, similar to the Shares of Building Societies (but free from the risks of membership), bearing compound interest at 5 per cent., and withdrawable at any time, granted.
BONA FIDE INVESTORS, desirous of a safe and permanent means of employing capital, may obtain a few of the unallotted £10 Shares. Deposit, Ten Shillings on application, and Ten Shillings on allotment. Dividend 7½ per cent. per annum.
INFLUENTIAL AGENTS, prepared to work energetically, required, on LIBERAL TERMS, in all parts of the United Kingdom.
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SOVEREIGN LIFE ASSURANCE COMPANY. (Founded 1845, and empowered by special Act of Parliament.)

The following figures show an increase quite unprecedented in the history of the Company:—

The amount assured in 1862 was	..	£151,065
Ditto .. .. .. 1863 ,, ..	..	194,152
Ditto .. .. .. 1864 ,, ..	..	266,450

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BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, NEW BRIDGE-STREET, LONDON, E.C.

Annual Income	£79,046
Profits Divided amongst Members	145,389
Claims Paid	209,910
Accumulated Premium Fund	312,318

The Fifth Triennial Division, just made, gives a
CASH BONUS OF 24 PER CENT.
ALFRED LENCH SAUL, Secretary.

DEBENTURES at 5, 5½, and 6 PER CENT
CEYLON COMPANY, LIMITED.
SUBSCRIBED CAPITAL, £700,000.

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The Directors are prepared to issue Debentures for one three, and five years, at 5, 5½, and 6 per cent. respectively.
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Applications for particulars to be made at the Offices of the Company, No. 7, East India Avenue, Leadenhall-street, London.
By order,
JOHN ANDERSON, Secretary.

COALS.—Best Sunderland, 25s.; Newcastle or Hartlepool, 24s.; best Silkstone, 22s.; Clay Cross, 22s. and 18s.; Coke, per chaldron, 14s.
S. HIBBERDINE, Sussex and Union Wharfs, Regent's park; Chief Offices: 169, Tottenham-court-road.

COALS. — Best Coals only. — GEO. J. COCKERELL and Co.'s price is now 26s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty and H. R. H. the Prince of Wales—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, Blackfriars, E.C.; Eaton-wharf, Grosvener-canal, Pimlico, S.W.; Sunderland-wharf, Peckham, S.E.; and Durham-wharf, Wandsworth, S.W.; and at Brighton.

COALS.—By Screw Steamers and Railway.—LEA and CO.'S price for HETTON, HASWELL, or LAMBTON WALLSEND, the best House Coal direct from the Collieries by screw steamers, or the Great Northern Railway, is 25s. per ton; Hartlepool, 24s.; Silkstone, first-class, 22s.; second-class, 21s.; Clay Cross, 22s. and 18s.; Tanfield Moor, for Smiths, 18s.; Barnsley 19.; Hartley, 17s. 6d.; best small, 13s. Coke, 14s. per chaldron. Net cash. Delivered, thoroughly screened, to any part of London. All orders to LEA and COMPY.'S Offices, Highbury, N.; Kingsland, N.E.; Great Northern Railway Coal Department, King's-cross, N.; and 4 and 5 Wharves, Regent's-park Basin, N.W. No Travellers or Agents employed.

PARALYSIS, RHEUMATISM, INDIGESTION, &c. Invalids should send Two Stamps to Mr. Halse, 1, Addison-terrace, Kensington, London, for his Pamphlet on MEDICAL GALVANISM. The effects of Galvanism, when administered by means of "Halse's Galvanic Apparatus," in Paralysis and other complaints, are now generally acknowledged to be very extraordinary, he having, during his thirty years' extensive practice, brought the galvanic apparatus, as a remedial agent, to the utmost perfection.

COLMAN'S GENUINE MUSTARD.

TRADE MARK, On each THE BULL'S HEAD, Package.

At the Great Exhibition, 1862,
OBTAINED THE
ONLY PRIZE MEDAL
For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &c., throughout the United Kingdom.
J. and J. COLMAN, 26, Cannon-street, London, E.C.

THE WINE QUESTION.

The following Letter appeared in the "Morning Post" of the 11th inst:—

TO THE EDITOR OF THE "MORNING POST."

SIR,—As light, pure, and natural wines have for some time past attracted much attention, we take the liberty of forwarding to you a dock sample of a pure unbrandied wine, the produce of Spain; it has, as you will observe, all the characteristics of Chablis, and might properly be called "Spanish Chablis." We have at present a quantity equal only to about 700 dozen, but we are endeavouring to make arrangements with our Spanish friends for regular shipments of similar quality to sell in this country, at about 16s. per dozen, the price of the present parcel.
We may add that this wine comes in at the shilling duty, and that it has never before been sold to the public in its natural state; but we purpose placing it in precisely the same category as all our other light wines, and to sell it only in the same pure state as received from Spain.
The following figures will show the progress made in the consumption of light wines since the alteration of the duty by Mr. Gladstone. For the seven months, ended July 31, there was duty paid on wines imported from France in the undermentioned years, viz.:—

1863.	1864.	1865.
1,142,364 gals.	1,360,464 gals.	1,494,148 gals.

while the average for the whole twelve months in the years 1857-9 was only 630,101 gals. There is also a large increase in Hungarian and other light wines.
The interest we have taken in the introduction of light pure wines into this country, and the mention of our house by the Chancellor of the Exchequer in the House of Commons, will, we trust, induce you to give this a place in your columns.—We are, Sir, your obedient servants,
H. R. WILLIAMS and Co.
Crosby Hall, 32, Bishopsgate-street Within,
London, Sept. 9.

KINAHAN'S LL WHISKY
VERSUS COGNAC BRANDY.

This celebrated old IRISH WHISKY rivals the finest French brandy. It is pure, mild, mellow, delicious, and very wholesome.
Sold in bottles, 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; of wholesale at 8, Great Windmill-street, London, W.
Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

WARD'S PALE SHERRY, 36s. per DOZEN.

Fit for a Gentleman's Table. Bottles and Cases included.
Terms Cash. Post Orders payable Piccadilly.
Samples sent free of charge.
CHARLES WARD and SON.
(Established upwards of a century), 1, Chapel-street West, Mayfair, W., London.
Delivered free to any Railway-station in London.

THOMAS NUNN and SONS, Wine, Spirit, and Liqueur Merchants, 21, Lamb's Conduit-street, W.C., beg to call attention to their STOCK of OLD PORT WINE, chiefly Sandeman's shipping (rail paid to any station in England); excellent, sound, maturest wine, 32s. and 36s. per dozen; superior with more age, 42s., 48s., and 54s.; seven to ten years in bottle, 60s., 66s., 72s., and 84s.; vintage wines, 95s., and upwards; good dinner Sherry, 26s. and 32s.; superior, 38s., 42s., 48s., and 52s.; fine old Cognac Brandy, 56s., 60s., and 66s. Price lists of every kind of wine on application. Established 1801.

TONIC BITTERS.—WATERS' QUININE WINE, the most palatable and wholesome Bitter in existence; an efficient Tonic, an unequalled stomachic, and a gentle stimulant. Sold by Grocers, Italian Warehousemen, Wine Merchants, Confectioners, and others, at 30s. a dozen. Manufactured by WATERS and WILLIAMS, 2, Martin's-lane, Cannon-street, London. Wholesale Agents, E. Lewis and Co., Worcester.

TRADE MARK
BROWN AND POLSON'S
PATENT CORN FLOUR
Prepared from
THE BEST MAIZE, OR INDIAN CORN.
Warranted Perfectly Pure,
And much recommended for
CHILDREN'S DIET.
Families who give a preference to this unequalled article are respectfully invited to refuse other kinds, which, upon various pretences are offered instead of Brown and Polson's.

THE PATENT VICTORIA DIP CANDLES,

MADE OF IMPROVED MATERIALS and REQUIRING no SNUFFING,
are sold by all Grocers and Candle Dealers, and wholesale by PALMER and Co.,
Green-street, Bethnal-green, London, N.E., Original Patentees of the Metallic Wick Candles; manufacturers of Composite and other Candles.

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6lbs. Sent to any part of England carriage free.
Agents wanted in all Towns where there are none appointed
FRANKS, SON and CO., 40, Queen-street, Cannon-street West.

SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE.

This delicious Condiment, pronounced by Connoisseurs
"THE ONLY GOOD SAUCE."
Is prepared solely by LEA and PERRINS.
The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.
ASK FOR LEA AND PERRINS' SAUCE.
, Sold Wholesale and for Export, by the Proprietors, Worcester; Messrs. CROSSE and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

EXTRACT OF BREWERS' YEAST,
Doubly purified and concentrated.
"YEASTRINE"
Makes sweeter, purer, and more wholesome Bread than Brewers' Yeast; and the most ignorant CANNOT MISTAKE in using it.
Sold in penny packets by Harper Twelvetrees Agents; and supplied to Bakers in barrels and canisters.
Works, Bromley-by-Bow, London, E.

CANDLES.—THE NEW CANDLE.—

Self-fitting. No Holder, Paper, or Scraping required.
PATENTED
FIELD'S Improved Patent Hard, Snuffless Chamber Candle is SELF-FITTING, Clean, Safe, and Economical, burning to the End. Sold Everywhere by Grocers and Oilmen; Wholesale and for Export, at the Works,
J. C. & J. FIELD'S,
UPPER MARSH, LAMBETH.
ALSO,
Field's celebrated United Service Soap Tablets, and Patent Paraffine Candles, as supplied to
HER MAJESTY'S GOVERNMENT.

BEAUTIFUL HAIR.—CHURCHER'S TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEN'S, No. 5, Great Marlborough-street, W.; and 93 and 95, City-road, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE! GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement to female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Beware of Counterfeits.

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THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

"IRELAND WITHOUT A CHURCH ESTABLISHMENT."

THAT change to which we have long looked forward with earnest desire and assured faith has reached its initiative stage. The great ecclesiastical truths which but little short of a quarter of a century ago we insisted upon as inseparably associated with the principles of political Liberalism, and which, more recently, have been zealously and persistently explained, defended, and enforced by the "best abused," and, we may add, the most successful organisation of the day, are passing from under the exclusive care of the Liberation Society, and are taking their place in the convictions and among the articles of faith professed by the younger, the more earnest, and the more active section of that educated class of society in this country which adopts national progress as its centre of gravitation. It has happened that until now the fundamental doctrines upon which, according to our view, the relation of the civil authority to religious institutions should be based, have been proclaimed by an agency which the public may be pardoned for having regarded as sectarian, and although, as a matter of fact, there was nothing sectarian either in the constitution of that agency or in its methods of teaching and action, it was nevertheless sufficiently clear that no very large triumph could be effected by it until the principles which it sought to enounce should be accepted as the political inheritance of a party not exclusively identified with ecclesiastical matters. This desideratum is now being realised. The question of Church Establishments is fast ceasing to be a question in dispute between the Liberation Society only and its antagonists. It is attracting the attention and enlisting the powers of those who aspire to influential positions in the realms of Literature. It is exercising the thoughts of our rising statesmen. It is exacting deferential treatment from the most highly cultivated organs of opinion. In a word, it is acknowledged as a subject of national concern.

In our impression of the 6th inst. we quoted pretty largely from a paper in the *Fortnightly Review*, written by Lord Amberley, on the relation of the Church to political parties, in which the noble lord described the difference between a Liberal and a Conservative to be this—that in all questions "where the interests of the nation are or may be opposed to those of the Church, a Liberal will uphold the claims of the nation at the expense of the Church, while a Conservative will uphold the privileges of the Church at the expense of the nation." It is not necessary for us to contrast the ideal with the actual characteristics of the party to which the noble lord is one of the latest accessions. It is sufficient for us that the son of Earl Russell points out with admirable lucidity the position which true political Liberalism *ought* to assume in regard to all politico-ecclesiastical questions. Supposing it to be taken by any considerable proportion of the Liberal party—as it will be, no doubt, in course of time—it will lift the whole controversy into a much more wholesome atmosphere. Even the Liberals have been too apt to apply their principles almost exclusively to secular politics, and to treat Church matters as beyond the reach of ordinary political considerations. We shall have advanced a long stage when it comes to be generally admitted that ecclesiastical politics must be dealt with as are politics of every other kind, on grounds of reason, justice, and expediency, and with a simple view to the well-being of the nation.

The same publication of the 15th inst. contains a paper under the title which we have placed at the head of this article, by James Godkin. The writer furnishes an answer to the question, what would become of Ireland in the event of an Act of Parliament being passed which should sever the connection between Church and State in Ireland, and should place the clergy of all denominations on exactly the same footing? The paper might have been written for the Liberation Society, so exactly does it represent the views, and reproduce the arguments, of the Society on that head. The inquiries to which the writer replies are thus stated in his own words, "Would such a measure, if carried, strengthen or weaken the Government? Would it utterly annihilate the disendowed Church? Would it cause the slow or speedy extinction of Protestantism in Ireland? Would it be followed by a large accession of political power and spiritual influence to the Papal hierarchy, with an ascendency fatal to religious liberty? Would it tend to mitigate sectarian dissensions? or would it inflame the old animosity by which society in Ireland has been so long rent into hostile portions?" Every one of these queries is disposed of in a dispassionate, convincing, and satisfactory manner, and the general conclusion arrived at is, "that the fears entertained by Protestants as to the results of the separation of the Church from the State in Ireland are chimerical, and that Ireland without a Church Establishment would be a more religious, a more united, a more peaceable, and a more prosperous country than ever it has been since the days of St. Patrick."

Now, it is no part of our present intention to give a *résumé* of the paper before us, still less to criticise its merits or demerits. We have referred to it merely for the purpose of indicating to our readers another step in advance which the question of Church Establishments is taking. Nothing has hitherto been more difficult, few things more apparently hopeless, than to obtain for it a frank admission into the walks of general political literature, and to subject it to the same tests of equity and expediency which are applied without hesitation to other matters. It is impossible to overrate the advantage which will be gained for it by this recognition of its claims. The controversy will lose half its terrors by being transferred from the arena of clerical and ecclesiastical partisanship to that of lay and polite discussion. The strong prejudices which surrounded it will be gradually dispersed. The standards by which its issue must be determined will carry with them all the authority which they exercise upon other topics. The circles of society before which disputed principles will be expounded will be new. The area of thought upon which they will shed their light will be largely extended. Minds practised in all the modes of forming a judgment for themselves and impressing it upon others will bring their acumen, their skill, their accuracy of statement, their power of logic to bear upon what to the great mass of cultivated society in England still remains a foreclosed question. In short, for the first time, the foundations upon which Church Establishments are reared will undergo a searching examination, not by this or that sect in the presence of its own members, but by the acknowledged leaders of thought in the presence of the whole educated portion of the community. Towards this result we have systematically worked from the beginning. We rejoice to perceive that our hopes in this respect are in the process of being realised. Thankful and proud shall we be when the great "question of questions" shall emerge from all exclusiveness of guardianship and of advocacy, and when it shall take position as one which belongs in no peculiar sense to us and those with whom we have been associated in organised effort, but to the religious and political Liberalism of the age.

ECCLESIASTICAL NOTES.

THE paragraph from the American correspondence of the *Times*, respecting the success of the Voluntary principle in the United States, which was copied into our columns a fortnight since, has aroused the anger of the *Record* newspaper. Our contemporary suggests that the writer has indulged in an ideal representation and an "imaginary sketch," and says that the "interests of truth" forbid it to allow such "bold and unwarrantable assertions" to pass without contradiction. It therefore flatly contradicts them without presuming to offer the smallest proof in support of its position. The line taken by the *Record* is this. It boldly asserts that the Voluntary system does not overtake the deplorable destitution of the population of the United States. It says that writers on America in its religious aspects have supplied striking examples of this fact. It affirms that many Evangelical Churches are without a settled ministry; that large tracts of country are barely half supplied with earnest religious teaching; and that thousands of families are without a Bible. Then Mr. Horace Mann is quoted to the effect that "the prospect of an adequate return is an almost indispensable prerequisite to the erection of a Dissenting chapel"; and it adds, of its own authority, that when this is absent, Voluntaries retire from the field altogether or leave it to the city missionary, local preacher, or to the Church.

It is very seldom worth the while of any journal to notice an original contribution to the columns of the *Record*, although its communicated intelligence is frequently of some value. If we were an Irishman we should probably say the *Record* would be an able journal if it were ably conducted and ably written; but as we are not, we will simply express our confidence that it no doubt adequately represents the intelligence, learning, and honesty of the party to which it belongs. Take this article as an illustration. A candid writer on such a question would be careful to give facts in support of his assertions, and not merely some but all the facts. He would state how many places of worship the State-Church in its thousand and more years of history had supplied in England; what was the population of England, and what area the population occupied. He would compare these facts with similar statements respecting the United States, when he would find that in little more than half-a-century Voluntaryism had provided a greater accommodation for religious worship than State Churchism and Voluntaryism together had done in England; that this had been effected in the midst of the greatest difficulties arising from a population more scattered than any on the face of the globe; that if large tracts of country there are barely half supplied with earnest religious teaching, there are large tracts of city and country here that are not one quarter supplied; that travellers in America—such as Sir Charles Lyell an "the Englishwoman"—not to mention Dr. Baird, who was himself an American—testify to the success of the Voluntary principle; that Mr. Horace Mann has not written what he is quoted to have written; that Voluntaryism in England cannot be said to have "forsaken the field," when the field is occupied by city missionaries and local preachers, and so on. We are ready to compare statistics with statistics,

statements with statements, testimonies with testimonies, on this question, knowing very well, as old Dr. Lyman Beecher, who fought for many years the battle of State Churchism in America, said some time after he had lost it, that if it had not been for Voluntaryism, religion would have almost died out of the land.

If our readers wish to see what the compulsory principle has effected in this country, we refer him to the proceedings in connection with the opening of another of Mr. Morley's mission churches in Mile-end. The Rev. John Kennedy's admirable statement of Nonconformist principles on this occasion will be read with the esteem which it merits; but what as to the position of the State Church in this district? It is not merely not the Church of the people, but it is the Church of scarcely one-third of the professedly-religious people. The *Morning Post* of yesterday, in an article on the relation of the Church to the poor, states that the Establishment, like a step-mother, has driven the poor from its communion, but that it is not to be supposed that the alienation of this class of the people arises either from a distaste of the ceremonies or doctrines of the Church, or from an attachment to the Nonconformist sects. Taking Mr. Kennedy's parish as an illustration, it would appear that the large majority of the poor, when they attend any place, attend the services of Nonconformist churches. Any one who has personally investigated the character of the congregations assembled for worship in the various buildings devoted to that purpose must be aware that this rule holds good nearly all through England. There is not in the world, Protestant or Catholic, Christian or Mohammedan, a Church that so systematically ignores, and is so little followed by the poor, as the Established Church of this kingdom.

Our readers, we daresay, have seen a little paragraph in most of the newspapers, headed "Marriage Bells," in which a correspondent of the Liberation Society describes what took place in a certain Dorsetshire parish on the occasion of a Nonconformist wedding; how the vicar being absent the vicar's wife undertook to forbid the ringing of the bells; how the churchwardens paid no attention to her female reverence; and how, the vicar returning and using rather rough language to a churchwarden, the lay official forthwith threatened to kick his clerical brother out of his shop. We are now enabled, by a correspondence which is running through the Dorsetshire newspapers, to identify the locality in question with Beaminster, and the vicar with the Rev. Alfred Codd, of that town. Mr. Codd appears at full length in the *Bridport News and Dorsetshire Advertiser* of Saturday last in defence of his action, and in the same paper there appears a letter from a "Beaminster Bell" in reply. The vicar has evidently laid himself open to the rather humorous but severe criticism to which he is exposed. The principal point brought against him is that he relies for his defence on the 88th Canon, and says that the canons "are binding upon the clergy and churchwardens, in accordance with their express declarations and subscriptions." The 88th it appears, assigns the right of giving consent to the ringing parish church bells to the incumbent and churchwardens, and on this canon the rev. gentleman falls back. Legally, no doubt, he is right; but as "A Beaminster Bell" asks, how is it that this charitable vicar obeys the one canon that may tell against Dissenters, and disobeys the hundred canons which bear on the discharge of his own parochial duties? It is a pleasant thing, we daresay—for those who like it—to hear parish church bells rung at weddings, and when the ringer is paid out of Church-rates, any ratepayer should be able to secure their ringing. But what if a bigoted vicar refuse? It simply, as in this case, makes him appear to be what he is, a bigot, and so detracts from his public influence and the influence of his Church. He cannot prevent the wedding, nor the good feeling of neighbours, whether Church or Dissent, nor the cheerfulness of the *belles* at the ringing of one of their number. The more Vicars of Beaminster the better.

MR. MÜLLER AND THE ASHLEY DOWN ORPHANAGES.

The *London Review* publishes further interesting details of Mr. Müller's benevolent institutions at Ashley Down, Bristol. The writer states that the founder is strictly unsectarian, and there is nothing to indicate to what particular Protestant or Lutheran form of worship Mr. Müller has attached himself.

The religious education of the children—whatever it may be—is under the sole guidance and control of the benevolent founder, and so much confidence appears to be felt in his piety and devotion that the donors are universally content with this state of things. Eleven hundred children are clothed, fed, taught, and trained under the sole management of Mr. Müller. His government is purely autocratic. No board of management or visiting committee comes between him and the orphans, to relieve him of responsibility, or to inquire into complaints. He builds and holds his hand as it pleases him. He engages and dismisses matrons, teachers, and assistants. He receives orphans, or rejects the applications made to him, in accordance with the rules he has laid down, and without consulting anyone. He distributes Bible, Testaments, Psalms, tracts, and books in various languages, and in various parts of the world. He assists one hundred and twenty missionaries in distant lands, in such proportions as may seem good to him, and as the funds of the institution may permit, without accountability to anyone. He has erected, fitted up, and filled with orphans, three large houses at Ashley Down, near Bristol, at an expense of about 60,000*l*. He now desires to build two more houses, for 850 orphans (making the number under his care 2,000). Of the 50,000*l*. needed for these two orphanages, above 30,000*l*. have come in. Mr. Müller has bought the land, and the deeds of conveyance are in his possession. Yet, for reasons which appear to be prudent and satisfactory, he considers it desirable to postpone building operations for the present, and to begin both houses at the same time. He is thus, in his somewhat strange and familiar religious phraseology, led to the conviction "that it is better to wait till God shall have, in His great kindness, and in pity and compassion to the many hundreds of orphans now waiting for admission, sent me ten thousand pounds more. He can do this in a very short time, if He please. In the meantime I continue to wait upon Him." And so on.

Mr. Müller is strongly in favour of systematic giving:—

In his "Brief Narrative of Facts," relative to the new orphan houses, &c., he strongly exhorts his readers to "fix upon a certain proportion to dedicate to the Lord, for the benefit of the poor, or the spread of the Gospel, or His work in other ways." Let this certain proportion be never so small at the beginning, he argues, yet it is better to introduce this small proportion, and to introduce the systematic giving, than to give spasmodically and irregularly, as the feelings may be wrought upon. He maintains that Christians "should hold all they have and are with reference to the Lord, not as owners but as steward, and not yet owners, as we shall be hereafter." He says he has practised these principles unhesitatingly during these thirty-five years, and he promises those who may follow his example blessings unspeakably great. Perhaps the ministers of Protestant churches in England have too much neglected the duty thus enjoined by the founder of the Ashley Down Orphanages. Our public charities make an imposing show, yet Churchmen and Protestant Dissenters give less in proportion to their means than the members of almost any other civilised creed. The Roman Catholics, as a rule, give more liberally and systematically than Protestants, and the Jews far more than either. It is difficult to find in London a Jewish family of any respectability that does not give a tenth of its income in charity and good works. It is equally difficult to find one that exceeds a tenth. Mr. Müller, however, goes far beyond this. He quotes with approval the plan adopted by one of his correspondents, who, many years ago, gave 5 per cent. on his gross earnings; then, as his business increased, 10 per cent.; and now, as it brings in more than his large family (eight children) need for their support and good education, he gives 15 per cent. as the minimum.

Prayer and faith have been the unfailing resource of this benevolent philanthropist. In beginning the thirtieth year of his work, he says, in one report:—

Great have been our trials of faith, year after year, without exception; but God has helped continually. With regard to pecuniary means, we were at one time, for about five years, almost daily, in the trial of faith; but we were, also, continually helped. And as the work enlarged, instead of needing hundreds of pounds, as at the first, we now needed tens of thousands; yet the Lord helped as before. But not merely with regard to pecuniary means, but in every other way, we were continually helped, through prayer and faith. When teachers and other assistants were required, we gave ourselves to prayer, and were helped. When suitable Christian servants were needed, we looked to the Lord, and were helped. When the health of the children tried us, or the health of the teachers or other assistants, we still looked to the Lord, and were supported, and in His own time helped and delivered out of the trial. When situations were needed for boys ready to be apprenticed, or girls to be sent to service, we looked to the Lord for suitable openings; and in hundreds of instances of this kind, we received precious answers to prayer, though sometimes we had often and long to call upon the Lord for the needed help. And thus in hundreds of other difficulties, necessities, and wants, we have invariably found that prayer and faith—our universal remedy—was sufficient. Whatever the difficulty might be, whatever the need, however great the perplexity of the position; we trusted in God, and were sustained and at last delivered.

One of many instances of "deliverance in answer to prayer" may be mentioned.

Scarlet fever, typhus fever, and small-pox have been prevalent in Bristol and the neighbourhood during the last three years. "We gave ourselves to prayer," says Mr. Müller, "that, if it might be, the Lord would mercifully preserve us from these diseases at the orphan houses; and, if they must come, we might be sustained and helped." During the whole time, up to the end of last year, not a single case of scarlet fever or typhus fever occurred in the orphan houses. Small-pox, after it had been for nearly two years raging, more or less, in the neighbourhood, at last broke out. "We now were, indeed, dependent upon the Lord that this disease might not infect hundreds of children, yea, the teachers, matrons, nurses, and servants of the institution, for, though it was only as yet in the smallest house, yet there were 320 persons in it, and 50, 100, 150, or even more, might be laid down at once. Nothing remained," continues Mr. Müller, "but our universal remedy, prayer and faith, that the Lord would have mercy upon us, and cause us not to be tried above our measure. In all childlike simplicity we told Him how we were situated, how great the difficulty and trial would be if a great number of children were at once ill in the small-pox." Mr. Müller's prayers did not hinder him from taking all necessary and rigorous precautions in separating the diseased children entirely from the rest, and cutting off all practicable intercourse with the infirmary rooms. "But who does not know, he exclaims, "how powerless, after all, such precautions are in themselves!" "Our only trust, *I confess it frankly to the honour of the Lord*, was in His pity and compassion, in His tender, fatherly heart; for He knew our case. The result was, that, though week by week, and month after month, for about seven months, we had the disease at the New Orphan House No. 1, yet there were only five, six, eight, or ten ill in the house at one time, and all the cases light, yea very light for the most part. No. 1, however, was not the only house; but after some time the New Orphan Houses No. 2 and No. 3 were also attacked with this disease. In No. 2 the cases were only eleven altogether, and very light, though there are 400 children in that house, one-half of whom are young infants. We felt this an especial mercy, and a particular answer to prayer, that the cases there were so few. In No. 3 we had case after case, sometimes four or five children in one day were taken ill. At one time all the available beds in the infirmary rooms were filled, having fifteen down at one time in this disease, besides other sick children. In this our great extremity we entreated the Lord, that, if it might be, *He would not allow fresh cases to occur*, as we could not, without great difficulty, keep any more children separate from the rest. He had mercy on us. Not a single other case occurred until the number in the infirmary rooms was considerably diminished, and there were only altogether a few more fresh cases after this. At last, in December, 1864, the disease disappeared entirely, having been nine months constantly among the 1,200 inmates of the three orphan houses. Almost all the cases were light, most of them very light, and not one child died. Only one of the teachers out of all the grown-up persons had the disease, and that very lightly. Thus we proved the Lord as the prayer-hearing God in this matter also."

The writer in the *London Review* gives the following particulars of the objects of Mr. Müller's "Scriptural Knowledge Institution for Home and Abroad":—

1. To assist day-schools, Sunday-schools, adult schools, in which instruction is given upon Scriptural principles, and to establish schools of this kind. There are four day-schools in Bristol and two elsewhere, containing 485 children, and entirely supported by the funds of the institution; eleven other day-schools are assisted with money or books. Not less than 15,000 children and grown up persons altogether have been taught in the various schools, entirely supported by the institution. The money expended during the past year in connection with the schools is 650*l*. 7s. 8d., and during the past thirty-one years, 12,032*l*.

2. To circulate the Holy Scriptures. The institution sells Bibles and New Testaments to poor persons at reduced prices, or, if the cases be found suitable, gives them altogether gratuitously. One feature in Mr. Müller's operations is deserving of praise. He is especially sensible of the importance of furnishing aged persons with copies in larger type—a point of great moment; as the smallness of the type often prevents many aged persons from reading it; and because Bibles printed in large type are, even in the present day, expensive, considering the means of the poor. Since the commencement of the institution, it has circulated more than 35,000 Bibles, 27,000 Testaments, 4,000 Psalms and other smaller portions of the Holy Scriptures in several languages. The amount expended during the past year under this head was 404*l*. The total amount since 1834 to 7,960*l*.

3. To aid missionary efforts, Mr. Müller receives about 1,000 letters a year from the 122 labourers of the Gospel in various parts of the world whom he seeks to assist. They are not the missionaries of the institution, nor does Mr. Müller bind himself to give them a stated salary. But "Often, very often," he says, "the sums which I have been enabled to send have reached them when they had no money, nor even provisions for themselves and their families." The sum of 5,669*l*. was expended during the past year under this head. The total amount spent on missionary operations since 1834 is 61,494*l*.

4. The circulation of tracts and books. The number of tracts and books circulated within the last year by the institution was 2,659,016, at a cost of 1,068*l*. The total number circulated since 1840 is 25,000,000, at a cost of 14,394*l*. These tracts require weeding. Some are excellent, both in manner and matter, while others are below criticism. One, entitled the "Daughters of Mercy," upon the death of 2,000 poor women in the Jesuit church of Santiago, in Chili, in 1863, should be immediately withdrawn from circulation. It would be physically impossible for Mr. Müller, with his multifarious duties, to read every tract published at his institution, and we prefer to believe that this uncharitable attack upon the Roman Catholic creed has escaped his perusal.

5. The fifth object of the institution is to board, clothe, and Scripturally educate, destitute children who have lost both parents by death. The orphan work of the institution is that which will principally interest our readers, and it is that by which Mr. Müller will be best and longest remembered. The orphan houses are three in number, and in May, 1865, they contained respectively the full number for which they were fitted up, viz., 300 in No. 1, 400 in No. 2, and 450 in No. 3, making a total number of 1,150 orphans under the care of Mr., Mrs., and Miss Müller. The total number of orphans who have been under their care since 1836 is 1,986. Applications have been made for the admission of 600 or 700 more orphans than the houses will hold, and Mr. Müller hopes before long to proceed with the erection of two additional houses, and thus to accommodate altogether 2,000 orphans. The girls are kept in the establishment until they are able to go to service. Mr. Müller wisely prefers to train the girls for domestic service, instead of apprenticing them to a business, as being generally far better for their bodies and souls. Only in a few instances have female orphans been apprenticed to businesses, when their health would not allow them to go to service. The girls generally remain in the institution until they are eighteen or nineteen years old; and, as children are received from their earliest days, Mr. and Mrs. Müller have often had girls of thirteen, fourteen, and even seventeen years under their care. They are instructed in reading, writing, arithmetic, grammar, geography, English history, a little of universal history, all kinds of useful needlework, and

household work. They also make their own clothes and keep them in repair. The girls constitute the great majority of the inmates.

The boys, who are from eighty to 100 in number, are generally apprenticed between fourteen and fifteen years old. They have a free choice of the trade they like to learn, but, having once chosen and been apprenticed, they are not allowed to alter their trade. They have the same kind of mental cultivation as the girls, and they learn to knit and mend their stockings. They also make their beds, clean their shoes, scrub their rooms, and work a little in the garden-ground round the orphan establishment.

The orphans are received in the order in which application is made for them, without any sectarian distinction whatever, and without favour or partiality. No interest is necessary, nor is it expected that any money shall be paid with the orphans. Mr. Müller emphatically affirms that no sectarian views prompt him or in the least influence him in the reception of children. "I do not belong to any sect," he says. "The New Orphan Houses on Ashley, Bristol, are not *my* orphan houses; not the orphan houses of any party of sect; but they are God's orphan houses, and the orphan houses for any or every destitute orphan who has lost *both* parents—provided, of course, there be room in them."

The orphan houses are shown to visitors on three afternoons in the week. Applications for the admission of orphans, and contributions for the institution, should be addressed to Mr. Müller, at his house, No. 21, Paul-street, Kingsdown, Bristol. The income for the orphans is kept distinct from the other funds of the institution. It may, perhaps, occur to Mr. Müller that the four first objects of the institution are provided for and carried out quite as efficiently by other societies, and that his orphan work has by its growth and extent established a claim upon his sole and undivided attention. It would be unjust to Mr. Müller, his wife, his daughter, and Miss Groves, not to notice the letters from orphans who have been brought up at the home, and who write to thank these Christian benefactors for their affectionate and unceasing care. They express the greatest gratitude, love and honour for Mr. Müller. The letters show the position in which the founder and his family stand to the children while they are yet in the Home, and the endeavours of the orphans, when they leave the asylum, not to do discredit to the moral and religious training they have received.

We have thought it better to allow Mr. Müller to speak for himself, and to describe his own motives, views, and objects, so far as our space would permit, in his own language. It is to be regretted that, like too many of his school, he carries his doctrine of special Providences to the verge of superstition and fanaticism, and that the readers of his reports are occasionally shocked by the unseemly and irreverent familiarity with which he and his disciples speak of the Deity. Mr. Muller insists upon seeing miraculous interferences where other Christians, not less pious, would discern the influence of human means and mechanical agency. He is fond of reminding his readers that the sum of 112,872*l.* has been given to him for the orphans, "*as the result of prayer to God*," and "without any one having been personally applied to for anything by me." He omits to take into the account the wholesale machinery of advertising supplied by his distribution of books and tracts. Every fly-sheet emanating from the Scriptural Knowledge Society announces the existence of his institution for the reception, protection, and education of orphans. It is scarcely less widely known that Mr. Müller's schools are supported by voluntary contributions, that, if these contributions are withheld, the schools must be closed, and further, that many hundred orphans are waiting for admission, which cannot be granted until the funds come in for building two more orphanages. When it is remembered that Mr. Müller's Scriptural Institution has distributed altogether more than *twenty-five million tracts*, it need not be doubted that he has largely profited from the mechanical agencies which, like a sensible man, he has so widely employed for the benefit of his orphan family. The vast publicity given to his benevolent labours, and the very attractive nature of the charity for which he pleads, are alike shown in the contributions which pour in upon Mr. Müller from the most distant colonies of the British empire, and indeed, from the very ends of the earth.

COLONIAL BISHOPS.

(From the *Daily News*.)

A colonial see, to which the high character and eminent attainments of its diocesan have conspired with an astonishing course of material prosperity to give importance, is about to become vacant. The Right Rev. Dr. Charles Perry, who has been Bishop of Melbourne since the foundation of the diocese, on the subdivision of that of Australia in 1847, has intimated to the authorities at home his desire to resign the bishopric. Few of the colonial sees have been so favoured as that of Melbourne has been in the qualifications of its bishop. Dr. Perry graduated Senior Wrangler, Smith's prize man, and first-class in classics in 1828. He has administered the affairs of his diocese with great prudence during the many changes through which it has passed. The separation of Port Phillip from New South Wales, and its establishment as an independent colony, the grant of a constitution, and the institution of responsible government; the discovery of gold districts, and the rapid consequent increase of population and wealth which have made Victoria the most flourishing dependencies of Great Britain, are but some of the incidents which have marked the period of Bishop Perry's official career. Throughout these changes he has sustained the character of a chief pastor in a manner which has not only been for the advantage of his peculiar flock, but has won for him the personal regard of those who, associated with other churches, were compelled to protest against the pretensions of the ecclesiastical system which he represented.

Bishop Perry will soon enter upon the enjoyment of the repose which he has so well earned, and it is said that the Queen's Government is occupied with the selection of his successor. In the interval we beg to ask why it should take any steps in the matter? What has the British Government, which rules at home over thirty millions of people, divided by grave differences of religious opinion, and administers two Church Establishments founded upon opposite ecclesiastical principles—what can a Government representing such a diversity of belief properly have to do with the appointment of a bishop for a colonial community, to teach one of the forms of faith held in the mother country, and that one not accepted by a majority of the people? There is no reason for making this distinction between the Church of England and other denominations in Australia. All the Churches in that country are quite able to find suitable ministers, with such aid as their co-religionists in England are at all times most happy to lend them, and that without Mr. Cardwell's assistance. The colonists of all denominations are sensible of the advantages which they enjoy in being able to obtain the services in positions of influence of men who have received a first-rate English education, and it cannot be pretended that their ability to do so depends on the readiness of the Crown to grant letters patent. The disadvantages which attend the practice which has been followed of late years by the Colonial Office are too obvious to need more than mention. That practice is a relic of a former colonial system, under which the ideas of old communities were unhesitatingly transferred and applied to new countries without regard to the immense difference existing between the state of society in the colonies and at home. We have been talking of multiplying so many Englands in various parts of the world, forgetting how much depends on the presence or absence of an hereditary aristocracy and a State Church. In the colonies, where neither of these exists, where no law of primogeniture favours the accumulation and transmission of property in large estates, but where the tendency is to an equal distribution of wealth and to republicanism in politics, anything like the interference of the Home Government to confer precedency on one Church over others is resented, and evokes a feeling which does the favoured Church positive harm. What Mr. Herman Merivale says of the consequences which follow the interference of the mother country to support a Church Establishment in a colony by endowments, is equally true of distinctions conferred on the officers of a particular Church in a colony by the Crown. "It is not unnatural, it is hardly blameable, that men should cling to their own altars with rather the greater tenacity from seeing that the State has thought fit to build and endow another faith. It is not a dishonourable pride which leads men to devote more of their substance to the maintenance of their religion, and the religion of their immediate fathers—to watch more closely over its dignity and independence, as if in rivalry of the gratuitous endowments afforded to another. Nor is it possible that the excluded can feel themselves as nearly attached to the Government of the mother country, that they can be as loyal as the favoured." Substitute titles, precedency, and Royal letters patent for endowments in this extract, and it will express a truth of which the Colonial Office will do well to take heed. The welfare of the Protestant Episcopalian Church in Victoria does not require the appointment of a bishop by the Crown; nor, if it did, is that Church in a position to claim the exercise of the Royal authority to confer invidious distinctions upon it. The population of the colony is built up from year to year by the arrival of emigrants of every class of religious opinion. According to Mr. Merivale, there were 160,000 adherents of the Church of England, and 240,000 Presbyterians, Roman Catholics, Methodists, Independents, and Baptists, including an indefinite but small number unaccounted for. No Church can hope to succeed in the colony except by throwing itself boldly upon the zeal of its own members, and endeavouring to win new ones from those whom it can influence by moral agencies and attract by its superior excellence. Everything, therefore, which excites jealousy and distrust, raises a barrier to its progress and prejudices it in the eyes of those who would otherwise be disposed to weigh impartially the claims of all churches.

We cannot suppose that the Imperial Government feels any great interest in the continuance of the present system of nomination. The Colonial Office must have experienced enough of its inconveniences in connection with the troubles in Natal, of which it assuredly has not heard the last. The true policy of the Home Government in the religious affairs of the colonies is non-intervention. It is neither its duty nor its interest to distinguish particular churches with marks of favour, or impose fetters on them; and the sooner it retires to a position of perfect neutrality, the better it will be for its own peace and for that of the colonies.

CLERICAL "CHARITY" (?)

(From the *Pall Mall Gazette*.)

We all remember the cry that was raised when Mr. Gladstone proposed to make charitable endowments liable to Income-tax, how it was called robbing the poor, and what piteous tales were told of the hardships which would follow if the State appropriated any of these sacred funds. A series of reports by the Charity Inspectors, which has just been published at the instance of the Chancellor of the Exchequer, contains some curious information bearing on this question.

When Lord Crewe, Bishop of Durham, died in 1720, he left property then worth 1,312*l.*, to be applied to charitable objects. The specific payments directed by his will for the education and support of poor scholars, augmentation of poor livings, &c., amounted to about 1,099*l.* Out of the balance the trustees were to reimburse themselves for all the charges they should be put to in the execution of the trust, and to "make grants for any charitable purposes they should think fit." In the course of time this endowment has grown to be worth 9,611*l.*, and the surplus at the disposal of the trustees is now not some 200*l.*, but 8,521*l.*

A subsequent bequest, which produces about 107*l.* a-year, was left by Dr. Sharpe, a prebendary of Durham, and one of the original trustees, for the repair of Bamborough Castle—an old ruin on the trust estate. Apartments were to be provided here for the Incumbent of Bamborough, the schoolmaster, sailors shipwrecked on the coast, and for the trustees on an occasional visit.

How is all this money expended? Less than half goes in charity. A statement of expenditure for ten years shows the following results:—Outgoings, charges, and agency (including repairs, &c.), 51,260*l.* 8s. 0½d.; expended in charity, 47,656*l.* 18s. 5d.; excess of expenses over expenditure in charity, 3,603*l.* 9s. 7½d. The castle has become a stately building, "presenting an appearance of almost royal magnificence." There are fourteen bedrooms, a fine library, several handsome reception-rooms, spacious stable and coach-house. Clearly such a place is not for shipwrecked sailors. When any appear at the castle gates they are billeted, "at the expense of the trust," in the neighbouring public-houses. The clergyman and schoolmaster are also provided for outside the castle, which is reserved exclusively for the accommodation of the trustees. They take it by turns to reside there, each for six or seven weeks at a time. "They bring their families and receive their friends." No specific duties are prescribed for the resident trustees. It is supposed that they are there "to discharge the same duties as the owner of any property looked after by himself." What they actually do is to enjoy themselves, and entertain the gentry of the neighbourhood and the better sort of farmers. The trustee in residence receives 10s. a day, with the use of the produce of the gardens and farms. The *Guardian* newspaper is also taken in to recruit his mind. If he would ride, there is a carriage and pair at his service. If he would bathe, there is an "excellent bathing-machine," the wheels of which contain 200 lb. of copper. A flag waves from the tower when there is a trustee in residence, and the inspector is mean enough to suggest that "this notification is hardly of sufficient importance to justify an expenditure of 12*l.* 12s. per annum by the charity." It would of course be obviously unfair, as the trustees receive no salary for their onerous duties, that they should have to pay their travelling expenses out of their own pockets. Did not Bishop Crewe expressly say that all the charges they should be put to in the execution of the trust should be defrayed out of the bequest? So each trustee gets 12*l.* 12s. for the double journey. This allowance was raised to 15*l.* 15s. in the case of one trustee who lived at Oxford and had to pay 3*l.* 5s. in railway fares on each visit. A good staff of servants is maintained at the castle, and the managers of the estate—agents, solicitors, bailiffs, &c.—are all liberally remunerated.

The result is, as we have said, that less than half of Lord Crewe's bequest is spent in charity, and that the rest is swallowed up by the personal expenses of the trustees and of the "administration" generally. There are, we fear, too many cases where charitable funds are more or less misappropriated in this manner; but we can hardly believe that a more flagrant case can be discovered in the country. Who, then, are these trustees who so literally interpret the maxim that "charity begins at home"? Worldly-minded men of business no doubt—merchants, manufacturers, and the like. Not at all. The five trustees must, by the terms of the foundation, be clergymen. The names of those now in office are—the Rev. W. N. Darnell, rector of Stanhope; the Rev. H. G. Liddell, late rector of Easington; the Rev. J. Dixon Clark, of Bedford; the Ven. Archdeacon Bland; the Rev. M. Pattison, rector of Lincoln College, Oxford. We have stated these facts, culled from the blue-book, in the simplest possible manner. Comment is quite unnecessary. Five clergymen have nearly 10,000*l.* to spend in charity, and less than half goes to charitable objects. What shall be said of the Levites who are not content to pass by "on the other side," but who combine to strip the needy and the helpless of the gifts which the Good Samaritan has bestowed on them?

CHURCH-RATES AT RINGWOOD, HANTS.—A meeting of the ratepayers took place at the vestry-room on Thursday, in accordance with a notice issued by the churchwardens, for the purpose of asking for the usual rate for the necessary requirements of the parish church for the year ending Easter, 1866. The meeting was densely crowded. The vicar occupied the chair, and having read the notice and the estimate of expenses required by the churchwardens, which amounted to about 68*l.*, and which required a rate of one penny in the pound, a number of voices were at once raised against some of the items, and a diversity of questions were put to the chairman, who with some difficulty succeeded in restoring something like order, when Mr. Johns proposed that a rate of one penny in the pound be made in accordance with the estimate produced; the proposition was seconded by Lieut. Edwards. Mr. Gubbins proposed an amendment that no rate be made on the parishioners for the required amount; this was seconded by Mr. John White. The amendment having been put by the chairman, a large show of hands took place in support of it. The original proposition was then submitted, which fell considerably short of the amendment, and the chairman declared the latter carried. Mr. Johns then demanded a poll of the parish, and the chairman fixed the same to take place on Saturday, and to remain open from nine o'clock until four. After signing the minutes, the meeting dispersed. The numbers declared were:—For the rate, 103; against the rate, 184.

CHURCH-RATES AT CHARD.—A vestry-meeting was held at the King's Head Inn on Friday last for the purpose of making a Church-rate for the year ensuing. Mr. Catford proposed a rate to produce 120*l.*, the amount of the churchwardens' estimate, which, being seconded by Mr. John Palmer, was unanimously carried. [We are informed that the Mr. Catford referred to is either a member or deacon of the Independent church in that town.]

A Jewish synagogue has been opened at Spencer House, Essex-road, Islington.

The *John Bull* publishes a form of prayer, issued by the Bishop of Oxford, for use in schools, families, and households at the present time.

CHEAP TESTAMENTS.—Mr. Thomas Thompson, of Prior-park, Bath, is urging on the Bible Society the desirableness of opening a special fund for still further reducing the price of the New Testament (which may now be had for twopence), and offering it, under certain precautionary arrangements, and with a special inscription, at the price of one penny.

AMERICAN CHURCHES.—The Methodist and Episcopal Churches of the South have generally pronounced against the immediate reunion of the Northern and Southern Churches. Three of the Methodist bishops and the Episcopal Bishop Wilmer, of Alabama, have declared substantially that, as their overtures for a reunion have once been rejected by the Northern Churches, any future proposals for a

statements with statements, testimonies with testimonies, on this question, knowing very well, as old Dr. Lyman Beecher, who fought for many years the battle of State Churchism in America, said some time after he had lost it, that if it had not been for Voluntaryism, religion would have almost died out of the land.

If our readers wish to see what the compulsory principle has effected in this country, we refer him to the proceedings in connection with the opening of another of Mr. Morley's mission churches in Mile-end. The Rev. John Kennedy's admirable statement of Nonconformist principles on this occasion will be read with the esteem which it merits; but what as to the position of the State Church in this district? It is not merely not the Church of the people, but it is the Church of scarcely one-third of the professedly-religious people. The *Morning Post* of yesterday, in an article on the relation of the Church to the poor, states that the Establishment, like a step-mother, has driven the poor from its communion, but that it is not to be supposed that the alienation of this class of the people arises either from a distate of the ceremonies or doctrines of the Church, or from an attachment to the Nonconformist sects. Taking Mr. Kennedy's parish as an illustration, it would appear that the large majority of the poor, when they attend any place, attend the services of Nonconformist churches. Any one who has personally investigated the character of the congregations assembled for worship in the various buildings devoted to that purpose must be aware that this rule holds good nearly all through England. There is not in the world, Protestant or Catholic, Christian or Mohammedan, a Church that so systematically ignores, and is so little followed by the poor, as the Established Church of this kingdom.

Our readers, we daresay, have seen a little paragraph in most of the newspapers, headed "Marriage Bells," in which a correspondent of the Liberation Society describes what took place in a certain Dorsetshire parish on the occasion of a Nonconformist wedding; how the vicar being absent the vicar's wife undertook to forbid the ringing of the bells; how the churchwardens paid no attention to her female reverence; and how, the vicar returning and using rather rough language to a churchwarden, the lay official forthwith threatened to kick his clerical brother out of his shop. We are now enabled, by a correspondence which is running through the Dorsetshire newspapers, to identify the locality in question with Beaminster, and the vicar with the Rev. Alfred Codd, of that town. Mr. Codd appears at full length in the *Bridport News and Dorsetshire Advertiser* of Saturday last in defence of his action, and in the same paper there appears a letter from a "Beaminster Bell" in reply. The vicar has evidently laid himself open to the rather humorous but severe criticism to which he is exposed. The principal point brought against him is that he relies for his defence on the 88th Canon, and says that the canons "are binding upon the clergy and churchwardens, in accordance with their express declarations and subscriptions." The 88th it appears, assigns the right of giving consent to the ringing parish church bells to the incumbent and churchwardens, and on this canon the rev. gentleman falls back. Legally, no doubt, he is right; but as "A Beaminster Bell" asks, how is it that this charitable vicar obeys the one canon that may tell against Dissenters, and disobeys the hundred canons which bear on the discharge of his own parochial duties? It is a pleasant thing, we daresay—for those who like it—to hear parish church bells rung at weddings, and when the ringer is paid out of Church-rates, any ratepayer should be able to secure their ringing. But what if a bigoted vicar refuse? It simply, as in this case, makes him appear to be what he is, a bigot, and so detracts from his public influence and the influence of his Church. He cannot prevent the wedding, nor the good feeling of neighbours, whether Church or Dissent, nor the cheerfulness of the *belles* at the ringing of one of their number. The more Vicars of Beaminster the better.

MR. MÜLLER AND THE ASHLEY DOWN ORPHANAGES.

The *London Review* publishes further interesting details of Mr. Müller's benevolent institutions at Ashley Down, Bristol. The writer states that the founder is strictly unsectarian, and there is nothing to indicate to what particular Protestant or Lutheran form of worship Mr. Müller has attached himself.

The religious education of the children—whatever it may be—is under the sole guidance and control of the benevolent founder, and so much confidence appears to be felt in his piety and devotion that the donors are universally content with this state of things. Eleven hundred children are clothed, fed, taught, and trained under the sole management of Mr. Müller. His government is purely autocratic. No board of management or visiting committee comes between him and the orphans, to relieve him of responsibility, or to inquire into complaints. He builds and holds his hand as it pleases him. He engages and dismisses matrons, teachers, and assistants. He receives orphans, or rejects the applications made to him, in accordance with the rules he has laid down, and without consulting anyone. He distributes Bible, Testaments, Psalms, tracts, and books in various languages, and in various parts of the world. He assists one hundred and twenty missionaries in distant lands, in such proportions as may seem good to him, and as the funds of the institution may permit, without accountability to anyone. He has erected, fitted up, and filled with orphans, three large houses at Ashley Down, near Bristol, at an expense of about 60,000*l*. He now desires to build two more houses, for 850 orphans (making the number under his care 2,000). Of the 50,000*l*. needed for these two orphanages, above 30,000*l*. have come in. Mr. Müller has bought the land, and the deeds of conveyance are in his possession. Yet, for reasons which appear to be prudent and satisfactory, he considers it desirable to postpone building operations for the present, and to begin both houses at the same time. He is thus, in his somewhat strange and familiar religious phraseology, led to the conviction "that it is better to wait till God shall have, in His great kindness, and in pity and compassion to the many hundreds of orphans now waiting for admission, sent me ten thousand pounds more. He can do this in a very short time, if He please. In the meantime I continue to wait upon Him." And so on.

Mr. Müller is strongly in favour of systematic giving:—

In his "Brief Narrative of Facts," relative to the new orphan houses, &c., he strongly exhorts his readers to "fix upon a certain proportion to dedicate to the Lord, for the benefit of the poor, or the spread of the Gospel, or His work in other ways." Let this certain proportion be never so small at the beginning, he argues, yet it is better to introduce this small proportion, and to introduce the systematic giving, than to give spasmodically and irregularly, as the feelings may be wrought upon. He maintains that Christians "should hold all they have and are with reference to the Lord, not as owners but as steward, and not yet owners, as we shall be hereafter." He says he has practised these principles unhesitatingly during these thirty-five years, and he promises those who may follow his example blessings unspeakably great. Perhaps the ministers of Protestant churches in England have too much neglected the duty thus enjoined by the founder of the Ashley Down Orphanages. Our public charities make an imposing show, yet Churchmen and Protestant Dissenters give less in proportion to their means than the members of almost any other civilised creed. The Roman Catholics, as a rule, give more liberally and systematically than Protestants, and the Jews far more than either. It is difficult to find in London a Jewish family of any respectability that does not give a tenth of its income in charity and good works. It is equally difficult to find one that exceeds a tenth. Mr. Müller, however, goes far beyond this. He quotes with approval the plan adopted by one of his correspondents, who, many years ago, gave 5 per cent. on his gross earnings; then, as his business increased, 10 per cent.; and now, as it brings in more than his large family (eight children) need for their support and good education, he gives 15 per cent. as the minimum.

Prayer and faith have been the unfailing resource of this benevolent philanthropist. In beginning the thirtieth year of his work, he says, in one report:—

Great have been our trials of faith, year after year, without exception; but God has helped continually. With regard to pecuniary means, we were at one time, for about five years, almost daily, in the trial of faith; but we were, also, continually helped. And as the work enlarged, instead of needing hundreds of pounds, as at the first, we now needed tens of thousands; yet the Lord helped as before. But not merely with regard to pecuniary means, but in every other way, we were continually helped, through prayer and faith. When teachers and other assistants were required, we gave ourselves to prayer, and were helped. When suitable Christian servants were needed, we looked to the Lord, and were helped. When the health of the children tried us, or the health of the teachers or other assistants, we still looked to the Lord, and were supported, and in His own time helped and delivered out of the trial. When situations were needed for boys ready to be apprenticed, or girls to be sent to service, we looked to the Lord for suitable openings; and in hundreds of instances of this kind, we received precious answers to prayer, though sometimes we had often and long to call upon the Lord for the needed help. And thus in hundreds of other difficulties, necessities, and wants, we have invariably found that prayer and faith—our universal remedy—was sufficient. Whatever the difficulty might be, whatever the need, however great the perplexity of the position; we trusted in God, and were sustained and at last delivered.

One of many instances of "deliverance in answer to prayer" may be mentioned.

Scarlet fever, typhus fever, and small-pox have been prevalent in Bristol and the neighbourhood during the last three years. "We gave ourselves to prayer," says Mr. Müller, "that, if it might be, the Lord would mercifully preserve us from these diseases at the orphan houses; and, if they must come, we might be sustained and helped." During the whole time, up to the end of last year, not a single case of scarlet fever or typhus fever occurred in the orphan houses. Small-pox, after it had been for nearly two years raging, more or less, in the neighbourhood, at last broke out. "We now were, indeed, dependent upon the Lord that this disease might not infect hundreds of children, yea, the teachers, matrons, nurses, and servants of the institution, for, though it was only as yet in the smallest house, yet there were 320 persons in it, and 50, 100, 150, or even more, might be laid down at once. Nothing remained," continues Mr. Müller, "but our universal remedy, prayer and faith, that the Lord would have mercy upon us, and cause us not to be tried above our measure. In all childlike simplicity we told Him how we were situated, how great the difficulty and trial would be if a great number of children were at once ill in the small-pox." Mr. Müller's prayers did not hinder him from taking all necessary and rigorous precautions in separating the diseased children entirely from the rest, and cutting off all practicable intercourse with the infirmary rooms. "But who does not know, he exclaims, "how powerless, after all, such precautions are in themselves!" "Our only trust, *I confess it frankly to the honour of the Lord*, was in His pity and compassion, in His tender, fatherly heart; for He knew our case. The result was, that, though week by week, and month after month, for about seven months, we had the disease at the New Orphan House No. 1, yet there were only five, six, eight, or ten ill in the house at one time, and all the cases light, yea very light for the most part. No. 1, however, was not the only house; but after some time the New Orphan Houses No. 2 and No. 3 were also afflicted with this disease. In No. 2 the cases were only eleven altogether, and very light, though there are 400 children in that house, one-half of whom are young infants. We felt this an especial mercy, and a particular answer to prayer, that the cases there were so few. In No. 3 we had case after case, sometimes four or five children in one day were taken ill. At one time all the available beds in the infirmary rooms were filled, having fifteen down at one time in this disease, besides other sick children. In this our great extremity we entreated the Lord, that, if it might be, *He would not allow fresh cases to occur*, as we could not, without great difficulty, keep any more children separate from the rest. He had mercy on us. Not a single other case occurred until the number in the infirmary rooms was considerably diminished, and there were only altogether a few more fresh cases after this. At last, in December, 1864, the disease disappeared entirely, having been nine months constantly among the 1,200 inmates of the three orphan houses. Almost all the cases were light, most of them very light, and not one child died. Only one of the teachers out of all the grown-up persons had the disease, and that very lightly. Thus we proved the Lord as the prayer-hearing God in this matter also."

The writer in the *London Review* gives the following particulars of the objects of Mr. Müller's "Scriptural Knowledge Institution for Home and Abroad":—

1. To assist day-schools, Sunday-schools, adult schools, in which instruction is given upon Scriptural principles, and to establish schools of this kind. There are four day-schools in Bristol and two elsewhere, containing 485 children, and entirely supported by the funds of the institution; eleven other day-schools are assisted with money or books. Not less than 15,000 children and grown up persons altogether have been taught in the various schools, entirely supported by the institution. The money expended during the past year in connection with the schools is 650*l*. 7s. 8d., and during the past thirty-one years, 12,032*l*.

2. To circulate the Holy Scriptures. The institution sells Bibles and New Testaments to poor persons at reduced prices, or, if the cases be found suitable, gives them altogether gratuitously. One feature in Mr. Müller's operations is deserving of praise. He is especially sensible of the importance of furnishing aged persons with copies in larget type—a point of great moment; as the smallness of the type often prevents many aged persons from reading it; and because Bibles printed in large type are, even in the present day, expensive, considering the means of the poor. Since the commencement of the institution, it has circulated more than 35,000 Bibles, 27,000 Testaments, 4,000 Psalms and other smaller portions of the Holy Scriptures in several languages. The amount expended during the past year under this head was 404*l*. The total amount since 1834 to 7,960*l*.

3. To aid missionary efforts, Mr. Müller receives about 1,000 letters a year from the 122 labourers of the Gospel in various parts of the world whom he seeks to assist. They are not the missionaries of the institution, nor does Mr. Müller bind himself to give them a stated salary. But "Often, very often," he says, "the sums which I have been enabled to send have reached them when they had no money, nor even provisions for themselves and their families." The sum of 5,669*l*. was expended during the past year under this head. The total amount spent on missionary operations since 1834 is 61,494*l*.

4. The circulation of tracts and books. The number of tracts and books circulated within the last year by the institution was 2,659,016, at a cost of 1,068*l*. The total number circulated since 1840 is 25,000,000, at a cost of 14,394*l*. These tracts require weeding. Some are excellent, both in manner and matter, while others are below criticism. One, entitled the "Daughters of Mercy," upon the death of 2,000 poor women in the Jesuit church of Santiago, in Chili, in 1863, should be immediately withdrawn from circulation. It would be physically impossible for Mr. Müller, with his multifarious duties, to read every tract published at his institution, and we prefer to believe that this uncharitable attack upon the Roman Catholic creed has escaped his perusal.

5. The fifth object of the institution is to board, clothe, and Scripturally educate, destitute children who have lost both parents by death. The orphan work of the institution is that which will principally interest our readers, and it is that by which Mr. Müller will be best and longest remembered. The orphan houses are three in number, and in May, 1865, they contained respectively the full number for which they were fitted up, viz., 300 in No. 1, 400 in No. 2, and 450 in No. 3, making a total number of 1,150 orphans under the care of Mr., Mrs., and Miss Müller. The total number of orphans who have been under their care since 1836 is 1,986. Applications have been made for the admission of 600 or 700 more orphans than the houses will hold, and Mr. Müller hopes before long to proceed with the erection of two additional houses, and thus to accommodate altogether 2,000 orphans. The girls are kept in the establishment until they are able to go to service. Mr. Müller wisely prefers to train the girls for domestic service, instead of apprenticing them to a business, as being generally far better for their bodies and souls. Only in a few instances have female orphans been apprenticed to businesses, when their health would not allow them to go to service. The girls generally remain in the institution until they are eighteen or nineteen years old; and, as children are received from their earliest days, Mr. and Mrs. Müller have often had girls of thirteen, fourteen, and even seventeen years under their care. They are instructed in reading, writing, arithmetic, grammar, geography, English history, a little of universal history, all kinds of useful needlework, and

household work. They also make their own clothes and keep them in repair, The girls constitute the great majority of the inmates.

The boys, who are from eighty to 100 in number, are generally apprenticed between fourteen and fifteen years old. They have a free choice of the trade they like to learn, but, having once chosen and been apprenticed, they are not allowed to alter their trade. They have the same kind of mental cultivation as the girls, and they learn to knit and mend their stockings. They also make their beds, clean their shoes, scrub their rooms, and work a little in the garden-ground round the orphan establishment.

The orphans are received in the order in which application is made for them, without any sectarian distinction whatever, and without favour or partiality. No interest is necessary, nor is it expected that any money shall be paid with the orphans. Mr. Müller emphatically affirms that no sectarian views prompt him or in the least influence him in the reception of children. "I do not belong to any sect," he says. "The New Orphan Houses on Ashley, Bristol, are not *my* orphan houses; not the orphan houses of any party of sect; but they are God's orphan houses, and the orphan houses for any or every destitute orphan who has lost *both* parents—provided, of course, there be room in them."

The orphan houses are shown to visitors on three afternoons in the week. Applications for the admission of orphans, and contributions for the institution, should be addressed to Mr. Müller, at his house, No. 21, Paul-street, Kingsdown, Bristol. The income for the orphans is kept distinct from the other funds of the institution. It may, perhaps, occur to Mr. Müller that the four first objects of the institution are provided for and carried out quite as efficiently by other societies, and that his orphan work has by its growth and extent established a claim upon his sole and undivided attention. It would be unjust to Mr. Müller, his wife, his daughter, and Miss Groves, not to notice the letters from orphans who have been brought up at the home, and who write to thank these Christian benefactors for their affectionate and unceasing care. They express the greatest gratitude, love and honour for Mr. Müller. The letters show the position in which the founder and his family stand to the children while they are yet in the Home, and the endeavours of the orphans, when they leave the asylum, not to do discredit to the moral and religious training they have received.

We have thought it better to allow Mr. Müller to speak for himself, and to describe his own motives, views, and objects, so far as our space would permit, in his own language. It is to be regretted that, like too many of his school, he carries his doctrine of special Providences to the verge of superstition and fanaticism, and that the readers of his reports are occasionally shocked by the unseemly and irreverent familiarity with which he and his disciples speak of the Deity. Mr. Muller insists upon seeing miraculous interferences where other Christians, not less pious, would discern the influence of human means and mechanical agency. He is fond of reminding his readers that the sum of 212,872*l.* has been given to him for the orphans, "*as the result of prayer to God*," and "without any one having been personally applied to for anything by me." He omits to take into the account the wholesale machinery of advertising supplied by his distribution of books and tracts. Every fly-sheet emanating from the Scriptural Knowledge Society announces the existence of his institution for the reception, protection, and education of orphans. It is scarcely less widely known that Mr. Müller's schools are supported by voluntary contributions, that, if these contributions are withheld, the schools must be closed, and further, that many hundred orphans are waiting for admission, which connot be granted until the funds come in for building two more orphanages. When it is remembered that Mr. Müller's Scriptural Institution has distributed altogether more than *twenty-five million tracts*, it need not be doubted that he has largely profited from the mechanical agencies which, like a sensible man, he has so widely employed for the benefit of his orphan family. The vast publicity given to his benevolent labours, and the very attractive nature of the charity for which he pleads, are alike shown in the contributions which pour in upon Mr. Müller from the most distant colonies of the British empire, and indeed, from the very ends of the earth.

COLONIAL BISHOPS.

(From the *Daily News*.)

A colonial see, to which the high character and eminent attainments of its diocesan have conspired with an astonishing course of material prosperity to give importance, is about to become vacant. The Right Rev. Dr. Charles Perry, who has been Bishop of Melbourne since the foundation of the diocese, on the subdivision of that of Australia in 1847, has intimated to the authorities at home his desire to resign the bishopric. Few of the colonial sees have been so favoured as that of Melbourne has been in the qualifications of its bishop. Dr. Perry graduated Senior Wrangler, Smith's prize man, and first-class in classics in 1828. He has administered the affairs of his diocese with great prudence during the many changes through which it has passed. The separation of Port Phillip from New South Wales, and its establishment as an independent colony, the grant of a constitution, and the institution of responsible government; the discovery of gold districts, and the rapid consequent increase of population and wealth which have made Victoria the most flourishing dependencies of Great Britain, are but some of the incidents which have marked the period of Bishop Perry's official career. Throughout these changes he has sustained the character of a chief pastor in a manner which has not only been for the advantage of his peculiar flock, but has won for him the personal regard of those who, associated with other churches, were compelled to protest against the pretensions of the ecclesiastical system which he represented.

Bishop Perry will soon enter upon the enjoyment of the repose which he has so well earned, and it is said that the Queen's Government is occupied with the selection of his successor. In the interval we beg to ask why it should take any steps in the matter? What has the British Government, which rules at home over thirty millions of people, divided by grave differences of religious opinion, and administers two Church Establishments founded upon opposite ecclesiastical principles—what can a Government representing such a diversity of belief properly have to do with the appointment of a bishop for a colonial community, to teach one of the forms of faith held in the mother country, and that one not accepted by a majority of the people? There is no reason for making this distinction between the Church of England and other denominations in Australia. All the Churches in that country are quite able to find suitable ministers, with such aid as their co-religionists in England are at all times most happy to lend them, and that without Mr. Cardwell's assistance. The colonists of all denominations are sensible of the advantages which they enjoy in being able to obtain the services in positions of influence of men who have received a first-rate English education, and it cannot be pretended that their ability to do so depends on the readiness of the Crown to grant letters patent. The disadvantages which attend the practice which has been followed of late years by the Colonial Office are too obvious to need more than mention. That practice is a relic of a former colonial system, under which the ideas of old communities were unhesitatingly transferred and applied to new countries without regard to the immense difference existing between the state of society in the colonies and at home. We have been talking of multiplying so many Englands in various parts of the world, forgetting how much depends on the presence or absence of an hereditary aristocracy and a State Church. In the colonies, where neither of these exists, where no law of primogeniture favours the accumulation and transmission of property in large estates, but where the tendency is to an equal distribution of wealth and to republicanism in politics, anything like the interference of the Home Government to confer precedency on one Church over others is resented, and evokes a feeling which does the favoured Church positive harm. What Mr. Herman Merivale says of the consequences which follow the interference of the mother country to support a Church Establishment in a colony by endowments, is equally true of distinctions conferred on the officers of a particular Church in a colony by the Crown. "It is not unnatural, it is hardly blameable, that men should cling to their own altars with rather the greater tenacity from seeing that the State has thought fit to build and endow another faith. It is not a dishonourable pride which leads men to devote more of their substance to the maintenance of their religion, and the religion of their immediate fathers—to watch more closely over its dignity and independence, as if in rivalry of the gratuitous endowments afforded to another. Nor is it possible that the excluded can feel themselves as nearly attached to the Government of the mother country, that they can be as loyal as the favoured." Substitute titles, precedency, and Royal letters patent for endowments in this extract, and it will express a truth of which the Colonial Office will do well to take heed. The welfare of the Protestant Episcopalian Church in Victoria does not require the appointment of a bishop by the Crown; nor, if it did, is that Church in a position to claim the exercise of the Royal authority to confer invidious distinctions upon it. The population of the colony is built up from year to year by the arrival of emigrants of every class of religious opinion. According to Mr. Merivale, there were 160,000 adherents of the Church of England, and 240,000 Presbyterians, Roman Catholics, Methodists, Independents, and Baptists, including an indefinite but small number unaccounted for. No Church can hope to succeed in the colony except by throwing itself boldly upon the zeal of its own members, and endeavouring to win new ones from those whom it can influence by moral agencies and attract by its superior excellence. Everything, therefore, which excites jealousy and distrust, raises a barrier to its progress and prejudices it in the eyes of those who would otherwise be disposed to weigh impartially the claims of all churches.

We cannot suppose that the Imperial Government feels any great interest in the continuance of the present system of nomination. The Colonial Office must have experienced enough of its inconveniences in connection with the troubles in Natal, of which it assuredly has not heard the last. The true policy of the Home Government in the religious affairs of the colonies is non-intervention. It is neither its duty nor its interest to distinguish particular churches with marks of favour, or impose fetters on them; and the sooner it retires to a position of perfect neutrality, the better it will be for its own peace and for that of the colonies.

CLERICAL "CHARITY" (?)

(From the *Pall Mall Gazette*.)

We all remember the cry that was raised when Mr. Gladstone proposed to make charitable endowments liable to Income-tax, how it was called robbing the poor, and what piteous tales were told of the hardships which would follow if the State appropriated any of these sacred funds. A series of reports by the Charity Inspectors, which has just been published at the instance of the Chancellor of the Exchequer, contains some curious information bearing on this question.

When Lord Crewe, Bishop of Durham, died in 1720, he left property then worth 1,312*l.*, to be applied to charitable objects. The specific payments directed by his will for the education and support of poor scholars, augmentation of poor livings, &c., amounted to about 1,099*l.* Out of the balance the trustees were to reimburse themselves for all the charges they should be put to in the execution of the trust, and to "make grants for any charitable purposes they should think fit." In the course of time this endowment has grown to be worth 9,611*l.*, and the surplus at the disposal of the trustees is now not some 200*l.*, but 8,521*l.*

A subsequent bequest, which produces about 107*l.* a-year, was left by Dr. Sharpe, a prebendary of Durham, and one of the original trustees, for the repair of Bamborough Castle—an old ruin on the trust estate. Apartments were to be provided here for the Incumbent of Bamborough, the schoolmaster, sailors shipwrecked on the coast, and for the trustees on an occasional visit.

How is all this money expended? Less than half goes in charity. A statement of expenditure for ten years shows the following results:—Outgoings, charges, and agency (including repairs, &c.), 51,260*l.* 8s. 0½d.; expended in charity, 47,656*l.* 18s. 5*l.*; excess of expenses over expenditure in charity, 3,603*l.* 9s. 7½d. The castle has become a stately building, "presenting an appearance of almost royal magnificence." There are fourteen bedrooms, a fine library, several handsome reception-rooms, spacious stable and coach-house. Clearly such a place is not for shipwrecked sailors. When any appear at the castle gates they are billeted, "at the expense of the trust," in the neighbouring public-houses. The clergyman and schoolmaster are also provided for outside the castle, which is reserved exclusively for the accommodation of the trustees. They take it by turns to reside there, each for six or seven weeks at a time. "They bring their families and receive their friends." No specific duties are prescribed for the resident trustees. It is supposed that they are there "to discharge the same duties as the owner of any property looked after by himself." What they actually do is to enjoy themselves, and entertain the gentry of the neighbourhood and the better sort of farmers. The trustee in residence receives 10*s.* a day, with the use of the produce of the gardens and farms. The *Guardian* newspaper is also taken in to recruit his mind. If he would ride, there is a carriage and pair at his service. If he would bathe, there is an "excellent bathing-machine," the wheels of which contain 200 lb. of copper. A flag waves from the tower when there is a trustee in residence, and the inspector is mean enough to suggest that "this notification is hardly of sufficient importance to justify an expenditure of 12*l.* 12*s.* per annum by the charity." It would of course be obviously unfair, as the trustees receive no salary for their onerous duties, that they should have to pay their travelling expenses out of their own pockets. Did not Bishop Crewe expressly say that all the charges they should be put to in the execution of the trust should be defrayed out of the bequest? So each trustee gets 12*l.* 12*s.* for the double journey. This allowance was raised to 15*l.* 15*s.* in the case of one trustee who lived at Oxford and had to pay 3*l.* 5*s.* in railway fares on each visit. A good staff of servants is maintained at the castle, and the managers of the estate—agents, solicitors, bailiffs, &c.—are all liberally remunerated.

The result is, as we have said, that less than half of Lord Crewe's bequest is spent in charity, and that the rest is swallowed up by the personal expenses of the trustees and of the "administration" generally. There are, we fear, too many cases where charitable funds are more or less misappropriated in this manner; but we can hardly believe that a more flagrant case can be discovered in the country. Who, then, are these trustees who so literally interpret the maxim that "charity begins at home"? Worldly-minded men of business no doubt—merchants, manufacturers, and the like. Not at all. The five trustees must, by the terms of the foundation, be clergymen. The names of those now in office are—the Rev. W. N. Darnell, rector of Stanhope; the Rev. H. G. Liddell, late rector of Easington; the Rev. J. Dixon Clark, of Bedford; the Ven. Archdeacon Bland; the Rev. M. Pattison, rector of Lincoln College, Oxford. We have stated these facts, culled from the blue-book, in the simplest possible manner. Comment is quite unnecessary. Five clergymen have nearly 10,000*l.* to spend in charity, and less than half goes to charitable objects. What shall be said of the Levites who are not content to pass by "on the other side," but who combine to strip the needy and the helpless of the gifts which the Good Samaritan has bestowed on them?

CHURCH-RATES AT RINGWOOD, HANTS.—A meeting of the ratepayers took place at the vestry-room on Thursday, in accordance with a notice issued by the churchwardens, for the purpose of asking for the usual rate for the necessary requirements of the parish church for the year ending Easter, 1866. The meeting was densely crowded. The vicar occupied the chair, and having read the notice and the estimate of expenses required by the churchwardens, which amounted to about 63*l.*, and which required a rate of one penny in the pound, a number of voices were at once raised against some of the items, and a diversity of questions were put to the chairman, who with some difficulty succeeded in restoring something like order, when Mr. Johns proposed that a rate of one penny in the pound be made in accordance with the estimate produced; the proposition was seconded by Lieut. Edwards. Mr. Gubbins proposed an amendment that no rate be made on the parishioners for the required amount; this was seconded by Mr. John White. The amendment having been put by the chairman, a large show of hands took place in support of it. The original proposition was then submitted, which fell considerably short of the amendment, and the chairman declared the latter carried. Mr. Johns then demanded a poll of the parish, and the chairman fixed the same to take place on Saturday, and to remain open from nine o'clock until four. After signing the minutes, the meeting dispersed. The numbers declared were:—For the rate, 102; against the rate, 184.

CHURCH-RATES AT CHARD.—A vestry-meeting was held at the King's Head Inn on Friday last for the purpose of making a Church-rate for the year ensuing. Mr. Catford proposed a rate to produce 120*l.*, the amount of the churchwardens' estimate, which, being seconded by Mr. John Palmer, was unanimously carried. [We are informed that the Mr. Catford referred to is either a member or deacon of the Independent church in that town.]

A Jewish synagogue has been opened at Spencer House, Essex-road, Islington.

The *John Bull* publishes a form of prayer, issued by the Bishop of Oxford, for use in schools, families, and households at the present time.

CHEAP TESTAMENTS.—Mr. Thomas Thompson, of Prior-park, Bath, is urging on the Bible Society the desirableness of opening a special fund for still further reducing the price of the New Testament (which may now be had for twopence), and offering it, under certain precautionary arrangements, and with a special inscription, at the price of one penny.

AMERICAN CHURCHES. — The Methodist and Episcopal Churches of the South have generally pronounced against the immediate reunion of the Northern and Southern Churches. Three of the Methodist bishops and the Episcopal Bishop Wilmer, of Alabama, have declared substantially that, as their overtures for a reunion have once been rejected by the Northern Churches, any future proposals for a

reunion must come from the North. Bishop Wilmer has instructed his clergymen that it will not be necessary for them to renew their prayers for the President of the United States until civil law in Alabama has been fully restored. At the Episcopal Convention of Georgia it was resolved that they would renew their connection with the Church at the North whenever their bishop should consider that course consistent with the good faith pledged to their brethren of the late Confederate States.

ROMANISM IN ENGLAND.—After laying the foundation of a new church at Brentford, last week, Dr. Manning, the Roman Catholic Archbishop, delivered an address upon the progress which the Roman Catholic Church was making in this country. The "holy, infallible, and immutable" Church, he observed, from which England departed three centuries since, was again becoming the corner-stone of faith in this country.

EXHIBITION OF CHURCH MILLINERS.—The coming Church Congress at Norwich is, it appears, to be made the opportunity of a "show"—of "copes, chasubles, dalmaters, tunicles, altar cloths, banners, architectural designs, chalices, patens, censers, paintings, engravings, and church furniture generally." A ludicrous effect is produced by a typographical error in the advertisement of the Congress in a local paper. In the very midst of the announcement comes the separate line—"Is your tea to your liking?" belonging, of course, to some other advertisement.

THE IRISH PRIESTS AND THE MODEL SCHOOLS.—On Sunday, in all the Catholic churches of this city, and at every mass, a brief pastoral from the bishop was read by the officiating clergyman, in which the model school just completed was condemned in the strongest manner. Catholic parents were warned against sending their children to an institution which was condemned not only by the synod of the diocese, but by the united hierarchy of Ireland. It stated that there was no necessity for an institution of the kind, as the educational requirements of the class for whose benefit it was ostensibly founded were already amply provided for by the various schools of the city. This is merely the gist of the document.—*Cork Examiner.*

THE BISHOP OF MELBOURNE.—Dr. Charles Perry has intimated to the authorities at home his desire to resign the Bishopric of Melbourne, to which he was consecrated in 1847. The episcopal jurisdiction attached to the see extends over the whole of the province of Victoria, consisting of 80,000 square miles, with a population of 540,322, and 108 clergy. The income of the see is 1,333*l.* 6s. 8d., of which 1,000*l.* is an allowance from the Colonial Treasury, the remainder, 333*l.* 6s. 8d., being paid by the trustees of the Colonial Bishoprics' Fund. The bishopric thus about to become vacant has been offered by her Majesty's Government to the Rev. Charles Edward Oakley, M.A., B.C.L., rector of the metropolitan parish of St. Paul's, Covent-garden. Mr. Oakley is married to Lady Georgiana, sister of the Earl of Ducie. The rev. gentleman is at present at Rhyl, in Wales, where he is suffering from a severe attack of bilious fever. He belongs to the Evangelical party in the Church.—*Times.*

A NEW CHARGE ON MARRIAGE LICENCES.—The wording of an Act passed in the last session of Parliament for the repeal of sundry charges for stamps, has been taken advantage of by the Board of Inland Revenue to impose a new charge upon the declarations attached to notices of marriage by license. The 20th section of 28 & 29 Vic. c. 96 runs thus:—"No declaration required to be made pursuant to any act relating to marriages, in order to a marriage without license, shall be chargeable with any stamp duty." Before this Act passed no one had dreamed of requiring a stamp for any of these licenses; but the Board now assume that the special exemption of marriages without license infers the liability of those with license, and they therefore arbitrarily impose a half-crown stamp, which they required to be henceforth *impressed* upon the declaration, and the Registrar-General has just instructed the Superintendent-Registrars to see that this order is complied with. The cost of the marriage license is already sufficiently high, and the necessity of obtaining an impressed stamp will entail much additional trouble and inconvenience.

DISSENSIONS AMONG UNITARIANS.—We learn from the *Western Times* that "Dr. Barham, M.D., of Newton Abbott, an old-fashioned Unitarian, about twenty years ago compiled a Liturgy for the use of the congregation of George's Meeting, Exeter, of which he was then a member. Pastor Chignel, the present minister, has set it aside, we believe, and has taken the most advanced 'platform' known to modern Unitarianism." In the course of a letter to the *Inquirer*, Dr. Barham observes:—"From what has come to my knowledge, I should say that there has of late been much going on in many of our churches, . . . which, to say the least, has been highly injudicious, and has produced very lamentable effects. Men have come in with what are called advanced ideas. . . . I think such conduct resembles more that of wolves, not sparing the flock, than of kind and considerate pastors. Surely, whatever freedom be indulged to private opinion, it is a most monstrous and preposterous thing for any man to go up into the pulpit of a congregation professing itself Christian, and there *to attack, denounce, and even scoff at, all the leading facts in the Scriptural history of Christ*, and which form the basis of the Christian faith of Christian people."

PRESENTATION OF A RESIDENCE TO THE REV. J. P. CHOWN.—On Monday evening, at a meeting held in Sion Chapel, Bradford, to welcome the Rev. J. P. Chown, the pastor of the church, on his return from his visit to America, the rev. gentleman was presented with the title-deeds of his residence in Hall-lane, Bowling (valued at 900*l.*), and a bank-note for 100*l.* Mr. W. Stead, the senior deacon, made the presentation on behalf of the subscribers, who included not only members of Mr. Chown's congregation, but several of the leading gentlemen in the town, and, in doing so, made grateful allusions to Mr. Chown's labours amongst them for seventeen years, and to his disinterested efforts in connection with the erection of Hallfield Chapel. Mr. Chown responded, saying he took the gift as an expression of genuine, unaffected Christian regard. It did not come to conceal a misunderstanding; it did not come to heal a wound; it did not come to make a party demonstration; it came as a token of the love which he had had too much of not to know something of its character, not to be able in some measure to appreciate its worth. In further expressing his acknowledgments, he remarked upon the spontaneity of the gift, and said that the form in which it had been made was peculiarly acceptable to his mind. The Rev. H. Dowson, the Rev. Professor Green, of Rawdon College, Rev. J. Makepeace, and Mr. Councillor Cole also took part in the proceedings. There was a large congregation.

Religious Intelligence.

THE FREE CHURCHES OF LONDON AND CHRISTIAN WORK.

No. XIX.

ST. GEORGE'S-IN-THE-EAST AND SHADWELL.

We resume from our number of June 7th the consideration of the spiritual state and necessities of the East of London. The district lying between the Commercial-road, one of the main arteries of this eastern region, and the Thames, comprises the parish of St. George's-in-the-East and the Registrar's sub-district of Shadwell, which together contained in 1861 a population of 60,913 souls. No inconsiderable portion of this area is occupied by the London Docks, and the greater part of the inhabitants are engaged in pursuits more or less connected with shipping. The narrow and wretched streets of this quarter are crowded with small shopkeepers, dock labourers, mechanics, sailors' wives and their families, seamstresses, costermongers, and persons who earn a precarious or questionable livelihood. But its chief characteristic is the large floating population of sea-faring people of all countries who temporarily reside there. English, Dutch, Danish and German sailors, Lascars and others whose outward appearance bespeaks their nationality, pass you in every street, or are congregated around every public-house. By day as well as night poor Jack may be seen reeling about the thoroughfares in company with wretched creatures, male and female, who have got him in tow, and know too well how to fleece him of his hard-earned wages. From its external aspect it is hardly credible that the Gospel can have penetrated this wretched locality. Nearly all the shops are opened on the Sabbath, but the public-houses seem to drive a brisker trade than all the rest combined, and vice and drunkenness stalk the streets. There is perhaps no district of the metropolis where immorality and wickedness of every kind are more openly rampant than at Shadwell—where to the temptations of drink is so frequently added the attraction of dancing saloons and cheap concerts, and where every snare is laid to entrap the unwary. The silly but traditional habit of sailors of spending their money with prodigality is traded on by crimps and prostitutes. Ratcliffe-highway has been changed into St. George's-street, but remains a sink of iniquity, only a degree less foul than in former times. Within a district near Ebenezer Chapel which it would take barely five minutes to walk round, there are, as we learn from Mr. Benn, the local missionary connected with that chapel, 520 houses, of which twenty-three are gin-palaces, public-houses, and beer-shops, 129 houses of ill-fame—many of the very lowest description—and the remainder occupied in equal proportions by small shopkeepers and working men.

To counteract the effects of the abounding public-houses in the district, and train the population in the paths of virtue and religion, there are seventeen places of worship in St. George's and Shadwell, which find an aggregate accommodation for some 14,000 persons, or about 23 per cent. of the population. Taking 58 per cent. as the number to be provided for, it appears that 35 per cent. are without the means of spiritual instruction, if disposed to avail themselves of it. The six churches connected with the Establishment provide some six thousand sittings, or less than one-half of the total number in the locality. In comparing the returns of present accommodation in church and chapel with those of 1851, we find that St. George's and Shadwell, notwithstanding the increase of population, are in this respect in about the same position as they were fourteen years ago. Whatever increase there is is mainly due to Roman Catholics, who have substituted for a chapel holding 360 people a building which will accommodate 2,000. No other new place of worship has been erected in the locality during that interval.

Taking attendance at the various churches and chapels as a standard, there can hardly be said to have been much need for additional accommodation in St. George's and Shadwell. From a statement which has been prepared for us by a friend in the locality we learn that, on the most liberal estimate, and excluding Roman Catholics, who have several services during the day, only 58 per cent. of the sittings are made use of in the Protestant places of worship. This contrasts very unfavourably with the attendance at the commodious Catholic Chapel in the Commercial-road, to which is attached a large body of priests, and a convent of "Sisters of Mercy." The following statement is the result either of personal inspection or official information:—

AVERAGE ATTENDANCE ON SUNDAY SERVICES IN ST. GEORGE'S AND SHADWELL.

	Morn.	After.	Even.	Aggregate Attendance.
Episcopal Churches ..	2,675	360	2,977	6,012
Other Protestant bodies..	2,056	50	3,130	5,236
Catholic Chapel ..	5,000	100	600	5,700

The large attendance in the latter case is, of course, owing to the numerous services held in the course of the day, when the chapel is filled by successive congregations. But the increase of Romanism here, as elsewhere in England, is mainly due to the large immigration of Irish families into the district of Shadwell, which has tended still further to deteriorate its already bad character.

In connection with the various Episcopal churches of the district there has been a great revival of Christian activity of late years. They maintain between them five Scripture-readers, five City missionaries, and five Bible-women. Two have mission-rooms attached to them; two support ragged-schools; and at least three carry on district visitation, and sustain the various organisations, such as penny banks and mothers' meetings, which have been found so effective in laying hold of the poor. The Rev. T. Richardson, incumbent of St. Matthew's, is especially devoted to his work. He not only keeps up in great vigour a number of religious agencies, but himself engages in open-air preaching. To each church in St. George's and Shadwell is attached a day-school, partly sustained by Government grants; and by this means nearly three thousand children receive instruction. This gives the clergy a strong hold on the population, which some are not indisposed to use for sectarian purposes. The schools of the Rev. G. H. M'Gill, incumbent of Christ Church, which contain more than a thousand children, are especially noted for their efficiency and prosperity. Nearly all the clergy of this district have little or no permanent income, and are mainly dependent upon pew-rents and fees, or grants from the Ecclesiastical Commission or Church Societies. St. George's-in-the-East has acquired a world-wide notoriety in connection with the Puseyite antics of the Rev. Bryan King. Under the present rector, the Rev. J. Lockart Ross, the obnoxious ceremonies were discontinued, and the once-crowded congregation, which was mainly composed of sensation-loving strangers, is now reduced to less than two hundred people. We learn from the first report on the Bishop of London's Fund that the spiritual wants of this destitute locality have not escaped attention. Besides a grant towards a new permanent church, sums have been voted for the support of an additional Scripture-reader and mission-woman in Shadwell, of four missionary clergymen in St. George's, and for the site of a new mission station. By this means the nuclei of two or three new districts will be formed; for each "mission station" is to be a new and permanent centre of Church apparatus. The Bishop of London is working his Fund with much sagacity.

The several Nonconformist chapels of St. George's and Shadwell provide accommodation for 6,170 of the population, being about the same proportion as the Church of England. There are two Independent chapels in the district, one General and one "Strict" Baptist, one Wesleyan, one United Methodist, one Primitive Methodist, one New Connexion, and a Swedish Lutheran church. None of them, we are sorry to say, are crowded. Indeed, a moral earthquake is needed to move such a population. The Independent meeting-house in Old Gravel-lane, a very benighted region, is in a very sinking state. Should it be closed a chapel with 700 sittings will be

lost to the Congregationalists in a district where spiritual agencies are specially required. Ebenezer Chapel is in the worst and poorest part of Ratcliffe Highway, almost encompassed by public-houses and brothels. A large number of the surrounding residences have been turned into warehouses, removed for the construction of docks, or are now vacant in consequence of so many thousands of the better class of people having left the locality. It is a hard struggle for the devoted pastor, the Rev. James Bowrey, and his flock, who nevertheless sustain with great efficiency the varied agencies of a working church. The most novel of these is a "Christian Invitation Society," the object of which is to distribute bills inviting the people of the neighbourhood to come to the house of God. Its members stand round the chapel gates every Sunday evening till sermon begins, compelling the passers-by to come in. Sometimes about twenty, not seldom as many as a hundred, are thus persuaded, many for the first time, to enter a place of worship. For seventy-one nights the average number of persons thus acted upon was seventy-one. So that Mr. Bowrey preaches, once at least, to thousands of strangers during the year. Some of them are in the most wretched plight, without bonnets, without coats or jackets, and though the result is not visible, the seed is sown broadcast, doubtless not without fruit. The people connected with Mr. Bowrey's church are, we believe, in such humble circumstances that they often find it difficult to obtain the money to pay for the bills and tracts thus distributed. But personal service they can give, and more than seventy members of the church are engaged in some kind of Christian work. Their labours are now supplemented by an Evangelist and Bible-woman provided by the London Congregational Association. The St. George's Wesleyan Chapel and its many agencies are also well organised and in active exercise. It has 330 members and five local preachers; and as many as a thousand persons attend the Sunday-evening services. Of the United Methodist Free Church in Cannon-street, some account appeared in a recent number of our journal. The Primitive Methodist Chapel, at which the Rev. T. Penrose, the superintendent of the district, officiates, is small, but the church is conspicuous for its aggressive efforts. "When the weather permits, open-air services are held in Sutton-street on Sunday evenings and Friday evenings. Frequently the preacher takes a kind of circuit, passing through some of the poorest streets and preaching as he walks along. The 'walking sermon' is sure to attract attention, and if the preacher be faithful, some few words of truth will enter into many ears ordinarily closed against it." The General Baptist Chapel in the Commercial-road, of which the Rev. T. Goadby is the minister, has accommodation for some 700 persons, and a large Sunday school and a Christian Instruction Society which operates in twenty-three districts. Some of its members also engage in out-door preaching. Comparatively poor as is the congregation, in common with those above referred to, 330*l.* of the chapel debt has been paid off within the last three years. From all we have heard we believe the pastors of many of these Nonconformist churches in the east of London work with zeal and assiduity in their Master's cause amid difficulties and discouragements of no ordinary kind, and with far less of external help than they ought to receive, and that their people evince a liberality which, properly estimated, would put to shame many of our wealthiest congregations. They have to contend not only with the indifference of the population, but with the proselytising zeal of the members of St. George's Mission—a very costly institution supported by outside Tractarians—which has its priests and lay assistants under one roof, its home for penitents, and its "Sisters of Mercy," under the direction of the Rev. C. F. Lowder, who are to be met with everywhere among the poor.

In and around St. George's there is more than one institution for rescuing the sailor from land sharks by providing him a temporary and comfortable home as well as for meeting his religious wants. But we have no space now to speak of a remedial agency which in this shipping district is both suitable and invaluable.

NEW CONGREGATIONAL MISSION CHAPEL, BURDETT-ROAD, MILE-END OLD TOWN.

On Monday afternoon the memorial-stone of a new Congregational Mission Church, now in course of erection in Burdett-road, Mile-end Old Town, was laid by Eusebius Smith, Esq., treasurer of the London Congregational Chapel Building Society. The chapel is intended to be one of twelve mission churches, which Mr. Samuel Morley has challenged the Chapel Building Society to build, offering 500*l.* for each, on condition of the society providing a similar sum. A freehold piece of land has been secured, at a cost of 600*l.*, in the Burdett-road, where a new and large population has within the last few years sprung up, though, till the present time, scarcely any provision has been made for supplying the religious wants of the neighbourhood, one church only having been built since the district was formed. The cost of building, with galleries and vestries, will be 2,470*l.*, and the total cost, including land and extras, under 3,500*l.*, of which one-half has been already promised. Accommodation will be provided for nearly 900 persons. The committee state that the undertaking is purely a missionary one; that there is not yet even the nucleus of a congregation on the spot to make the erection their own care and concern; but there is a good prospect that within a few years a self-supporting congregation will be gathered, the character of the population warranting this expectation, and in the meantime Christian friends in the neighbourhood, with the assistance of the Eastern Congregational Association, will provide for the maintenance of a suitable ministry.

There was a large gathering at the site of the new chapel on Monday, and amongst those present were:—The Revs. John Kennedy, G. Smith, D.D., J. H. Wilson, W. Tyler, W. Bevan, J. Rennie, J. E. Richards, W Marshall, E. Price, C. Compton Burnett, W. Hardie, J. Chew, Eusebius Smith, Esq., and Messrs. Scrutton, H. Wright, W. Black, &c.

A hymn having been sung,

The Rev. JOHN KENNEDY, M.A., of Stepney Meeting, stood forward and delivered a brief address. He said they were met together to lay the foundation-stone of a new Congregational Church, and if they asked why it was to be a Congregational rather than an Episcopalian Church, he had simply to reply that it was because they were Congregationalists and not Episcopalians; and if he were asked why they were Congregationalists rather than Episcopalians, he could only say that the answer to that question was a great deal too long to be offered under such a burning sun as was then shining upon them. They were not Congregationalists from any desire to differ from their neighbours, nor were they less loyal to the Queen and constitution of England than their Episcopalian friends; but they believed that the system known by the name of Congregationalism was more in harmony with apostolic precedent than the system known by the name of Episcopacy. They were Congregationalists, moreover, not merely because they dissented from Episcopacy, but because they dissented from all civil establishments of religion, and if Congregationalism were the established form of religion, they would dissent from it as they now did from the Episcopalian church. They believed that the State had no right to govern the Church, and that the Church could never be dependent upon the State for support without being subject to the government of the State. For these and other reasons they dissented from the Established Church of this country as an Established Church, though they held by the doctrines of the Thirty-nine Articles more faithfully, he believed, than the larger body of the adherents of the Church themselves. The doctrine of justification by faith, and everything that constituted the evangelical system, was precious to them, and they believed it was a portion of God's truth. They believed these doctrines to be the life of the world, and they loved to preach and uphold them. They had no sympathy with any system which would substitute sacraments for Christ, or instruct men to seek life either in baptism or the Lord's Supper rather than in Christ Himself. They were not going to found a Congregational church because of any sectarian zeal for Congregationalism as a system, but because they believed that there was a great want of provision for the religious instruction of people in the neighbourhood, and when he laid the simple facts before them they would be satisfied that he did not exaggerate when he said that a very solemn obligation was laid on them to do all that they could to promote the undertaking they now had in hand. In the hamlet of Mile-end Old Town, in which they were then assembled, there was a population of 81,000 persons. For such a population as that there ought to be provided accommodation in places of worship for 47,000, whereas the actual number at present existing was under 16,000, leaving, therefore, a want of 31,000. The Episcopal Church provided about 6,000; the Independent churches, 4,600; the Methodists, 2,000; the Presbyterians, 1,200; and the Baptists, 1,400, making in all between 15,000 and 16,000. These facts served to convey but a very imperfect idea of the spiritual condition of the people. As a body, the people inhabiting the streets westward of the spot on which they were standing were estranged from all religious ordinances, and where there was no vision the people perished. These were the reasons which constrained them to engage in the undertaking which had brought them together. Of that undertaking he would say no more than that the site on which the chapel was being built was freehold, that it cost 600*l.*, that there was space on the south side of the building for large schoolrooms, that the building itself when completed, would accommodate within twenty or thirty of 900 persons. The undertaking was a joint one. As they all knew Mr. Samuel Morley had challenged the Chapel-building Society to build twelve chapels, to which he would contribute 500*l.* each on condition of the society providing the same sum. They enjoyed the benefit of those two large gifts, and others from public sources as well. They had received in all contributions amounting to 1,850*l.*, and the building when completed, including the site, would cost rather less than 3,500*l.* Such was the position in which they were assembled. The ceremony of laying the memorial stone would now be performed by a gentleman well-known to them, Eusebius Smith, Esq., whose name was strength to every good cause in which he engaged, and whom they were all glad to see amongst them. (Cheers.)

Mr. THOMAS SCRUTTON, junior (in the absence of his father) then took the silver trowel from Mr. Searle, the architect, and with a few humorous and appropriate remarks, handed it to Mr. Smith.

EUSEBIUS SMITH, Esq., said that though it afforded him a great deal of pleasure to meet them on such an occasion, yet he was not responsible for appearing before them in so prominent a position, which was one that he uniformly declined to fill. He had objected on the present occasion, but Mr. Kennedy was so determined that he could do nothing but obey. The importance of the object for which they were assembled was second to nothing. The land on which they were standing had been purchased by the freewill of Christian people, not to raise a place of worship for their own use, but purely from the principle of Christian benevolence that they might be instrumental, in the hand of God, of making up some small portion of the enormous deficiency of the means of grace which prevailed in every part of London. On this spot the chapel already begun was to be reared, and they hoped that before long, by the blessing of God, it would be opened and dedicated to His service, and that through succeeding generations his worship would be conducted there, and that multitudes of immortal souls would be brought to a knowledge of the truth as it was in Jesus. He wished them all to think seriously of the facts which Mr. Kennedy had laid before them, and which he could assure them were no exceptions, but the deficiency which existed in other parts of this busy hive of human beings was fully equal to that which had been stated as existing there. He would only mention the simple fact that, taking the entire population of London and its suburbs, and looking at the amount of accommodation for religious instruction already provided, there existed a deficiency to meet which 700 additional places of worship would be required. He was thankful to know that, during the last few years, a very considerable interest had been awakened among bodies of Christian men, and that a great amount of effort had been put forth in order to meet the deficiency. Every observer of what was going on must know that whereas the laying of the foundation-stone of a new church or chapel used to be a rare occurrence, it now took place not only every month, but every week, and the inference was that the public mind was getting more alive to the necessities of the case. He appeared there as the representative of the London Congregational Chapel Building Society, which had the honour of being the pioneer in this great work, inasmuch as it was the first attempt at systematic arrangements for the purpose. They had already had the privilege of assisting in the erection or purchase of between sixty or seventy places of worship, but what were they among so many? There was now scarcely a denomination of Christian people who were not employed, in a greater or less degree, in carrying on the same work. He took part in the work in no sectarian spirit, but rejoiced exceedingly at the efforts which other denominations were putting forth, and he hoped that by the blessing of God on the exertions of all parties, the day would soon come when their only rivalry would be in doing good, and when they would be able to stop at least the growth of the deficiency if they could not overtake and diminish the deficiency itself. They knew that this was one of the mission chapels that had been referred to, and he was sure that Mr. Morley's interest in the work was so great that when those twelve chapels were finished he would be ready at once to begin with twelve more. He wished to see occasions like the present greatly multiplied, and if they wanted any additional stimulus he would only ask them to think of what followed the erection of a house of prayer. A congregation was soon formed, and then there came into operation all the agencies by which the church of Christ was distinguished, and by which the blessing of God was carried to the surrounding population. Schoolrooms, too, would in the present case be erected, and thus the children of the neighbourhood would be brought under Christian instruction, and their parents and homes under religious influences. In this way such an undertaking would be a fountain of living water, which would refresh all that came within its reach.

The Rev. G. SMITH, D.D., of Poplar, expressed his great sympathy with the object which had brought them together. He had long been in consultation with Mr. Kennedy about it, and for some time it was undecided whether they should combine in the work, but at last it was agreed that the Stepney friends should take the site in Burdett-road, and that those at Poplar should build a chapel at Bromley. This they were about to do, and had already secured a site. There were 30,000 people living in Bromley, and there was only accommodation for 10,000, so that there was a great necessity for efforts to be put forth there. The new chapel would be one of the twelve mission chapels of which they had already heard, and in addition to the help thus provided they had already received assistance to a considerable amount. The work in which they were engaged had his heartiest sympathy, and he should be glad to help it in any way he could.

Dr. SMITH then offered the dedicatory prayer; after which, Mr. Eusebius Smith proceeded to lay the memorial-stone, which he did with the usual formalities. A bottle was deposited under the stone, containing several newspapers and some coins, and the stone bore the following inscription:—"This memorial-stone was laid by Eusebius Smith, Esq., treasurer of

the London Congregational Chapel Building Society, September 18, 1865."

Singing and prayer brought the proceedings to a close. A photograph of the ceremony was successfully taken by Griffiths, of St. Martin's-le-Grand. Tea was provided for strangers in the school-room of Stepney Meeting, and in the evening, a sermon in aid of the Building Fund was preached at Stepney Meeting by the Rev. John Stoughton, of Kensington.

CROYDON.—NEW CONGREGATIONAL CHURCH.—On Wednesday last a temporary iron church, erected at South-end, Croydon, for the congregation recently worshipping under the pastorate of the Rev. S. Kennedy, was opened for Divine worship. Mr. Kennedy was formerly connected with the Free Presbyterian Church, and as a Free Church minister began his labours in Croydon. Some difficulties, however, having arisen from his connection with the Presbytery, Mr. Kennedy separated himself from that body, and has now established a church on Congregational principles. At the opening services on Wednesday, the Rev. Dr. Raleigh preached in the afternoon, and the Rev. Henry Allon in the evening; the remaining portions of the services being conducted by the Rev. S. Kennedy, the Rev. F. Stephens, the Rev. Robert Ashton, the Rev. E. Waite, M.A., and the Rev. S. Parkinson. There was a large attendance in the afternoon of neighbouring Congregational ministers, amongst whom were the Revs. A. Mackennal, B.A. (Surbiton), J. Jacob (Sutton), R. Davies (Merton), W. P. Dothie, M.A. (Red Hill), A. Anderson (Tooting), — Lewis (Norwood), &c. Mr. Kennedy's church is situated in a district which greatly needs missionary effort, and his enterprise has, therefore, the heartiest sympathy of the Nonconformists of Croydon.

HACKNEY THEOLOGICAL SEMINARY.—The annual devotional service at the commencement of the session, was held at the Seminary, Well-street, Hackney, on Wednesday evening, September 6. Among the friends present were Rev. A. Good, J. Farren, C. Jukes, A. D. Philps, G. Smith, D.D., — Tucker, the tutors, Rev. S. McAll, and S. Ransom, and the secretary, Rev. J. E. Richards, Messrs. Carter, Gamman, Halsey, T. Kelsey, Latham, &c. After tea, the company assembled in the Theological Lecture-room, and prayer was offered by the Revs. A. Good and J. Farren. The Rev. George Smith, D.D., addressed the students on the connection between mental and moral culture. The Rev. S. McAll tendered the thanks of the meeting to Dr. Smith for his valuable address, and the interesting service was closed by prayer by Rev. C. Jukes and Dr. Smith.

VIRGINIA-ROW CHAPEL, BETHNAL GREEN. — On Tuesday evening, Sept. 12th, the Baptist Church under the pastoral care of Mr. T. Lane, assembling in Virginia Chapel, Virginia-row, Bethnal-green, held their anniversary tea-meeting. J. J. Miall, Esq., presided, and the meeting was addressed by Rev. W. Miall, of Queen's-road Chapel, Dalston, Messrs. Bardwell and Stote, of Mr. Spurgeon's College, and other gentlemen. From the report read by the pastor it appeared that this cause originated in Sunday open-air services, held by him in the vicinity. Numbers were converted by his instrumentality, and in time a church was formed assembling at the above place. During the last three years Mr. Lane had baptized nearly 100 persons. Besides public worship on Sunday morning and evening, and an out-door service, a youth's Bible-class and Sunday-school are conducted, while religious meetings are held two evenings in the week. There are also a flourishing Temperance Society and Band of Hope in connection with the place. One of the deacons made a short and touching speech telling how he was once a drunkard, but by Mr. Lane's instrumentality he had been induced to sign the pledge, and subsequently had become a humble follower of the Lord Jesus Christ. Additional interest was given to the anniversary by the public announcement of the resolve to erect, as soon as possible, a new place of worship, as the present meeting-place of the congregation is too small for their numbers, and is most unhealthy for a concourse of people. About 50*l.* have been promised, but at least 500*l.* would be required. The various speakers congratulated Mr. Lane and his people on their earnest efforts for the evangelization of the neighbourhood, and ardent hopes were expressed that they would be assisted by those to whom God had entrusted the stewardship of wealth.

HIGHBURY CHAPEL, PORTSMOUTH. — The Rev. Elvery Dothie, B.A., minister of the above chapel, has been compelled, to the great grief of his people and himself, to resign his charge, in consequence of the air of Portsmouth not suiting his health.

SOUTHPORT.—Mr. Edwin Walker, of Airedale College, has received, and accepted, a cordial and perfectly unanimous invitation from the church assembling in East Bank-street Chapel, Southport, to become co-pastor with the Rev. J. E. Millson.

HANLEY.—The Rev. James Legge, M.A., late of the Lancashire Independent College, has accepted the unanimous and cordial invitation of the church and congregation at the Tabernacle Chapel, Hanley, Staffordshire, to become their pastor.

ELLAND, YORKSHIRE.—On Thursday, the 14th inst., the Rev. F. Bolton, B.A., of Spring-hill College, was ordained to the office of the Christian ministry, as pastor of Providence Independent Chapel. In the afternoon the Rev. W. Roberts, of Halifax, delivered the introductory discourse. The Rev. J. Pridie, of Halifax, asked the questions and offered the ordination prayer, with the laying on of hands. The Rev. Professor Barker, gave the charge to the minister, from Rom. xi. 1—3. In the evening the Rev. Samuel Martin, of Westminster, preached to the church and congregation, from Isaiah lii. 1. The Rev. S. Oddie, of Ossett, formerly pastor of the church, and the Rev. D. Jones, of Booth, also took part in the services.

LYME REGIS AND CHARMOUTH.—The Rev. Wm. Axford, late of Clayton West, was recognised as pastor of the united churches of Lyme and Charmouth, under the joint auspices of the Home Missionary Society and the Dorset Association, on the 29th and 30th of August. In both places the services were preceded by tea-parties, in rooms tastefully decorated and abundantly provided with viands. At Charmouth, the Rev. R. S. Ashton, B.A., of Weymouth, delivered an address on "Christian Living," and the Rev. R. Ashton, of London, on "Christian Working." At Lyme Regis, Mr. Ashton, sen., addressed the pastor from the words of the Apostle, "If any man desire the office of a bishop, he desireth a good work"; and Mr. Ashton, jun., addressed the church and the congregation from "The Flock." The Rev. Mr. Hargreaves, the venerable and devoted missionary of Morecambe Lake, took the leading part in the devotions of both evenings. Other ministers and friends assisted. Great sorrow and disappointment were felt at the absence of the Rev. John Rogers, of Bridport, the district secretary of the Dorset Association, through indisposition.

SWANAGE, DORSET.—The Rev. George Hinds, late of Rubery, Worcester, was duly ordained as pastor of the Congregational church assembling in this town on Thursday, the 14th of September. The solemn and interesting service was opened in the morning in the presence of a most attentive congregation by the reading of an appropriate portion of Scripture by the Rev. —. Main, of Corfe. The nature and constitution of a Christian Church was ably and clearly stated by the Rev. R. T. Verrall, B.A., of Poole, secretary to the Dorset Association. The Rev. G. R. Miall, of Maiden Newton, proposed the usual questions to the pastor elect, which were clearly and satisfactorily replied to. The Rev. F. Beckley, of Sherborne, offered the ordination prayer, and the charge was most solemnly, faithfully, and lovingly delivered by the Rev. Wm. Statham, minister of Trevor Chapel, London. After the conclusion of the service a cold collation was provided in the schoolroom, which had been tastefully decorated for the occasion; after which various addresses were delivered by several ministers and one of the deacons, the father of the minister presiding on the occasion. In the evening the sermon to the people, a large congregation having gathered, was preached by the Rev. W. Lewis, of Weymouth, the devotional portions of the service being conducted by the Rev. F. Beckley and Mr. G. M. Hinds, of Ramsgate. In addition to the ministers present, taking part in the services, were the Rev. G. Verrall, of Bromley, and the Rev. W. W. Sherren, of Lytchett; and the engagements of the day were of the most impressive and delightful character, in unison with the fineness of the weather and the beauties of the locality, a season which will be long and profitably remembered by all present.

CHARLESWORTH, NEAR MANCHESTER.—The services connected with the opening of the Independent Chapel in this place were continued on Sunday week. The Rev. G. H. Brown, of Eccles, preached in the morning, and the Rev. G. B. Conder in the evening. On Wednesday, these services were brought to a close by the preaching, morning and evening, of the Rev. Samuel Martin, of Westminster. In the morning the rev. gentleman chose as his text the words "Brethren, pray for us," 1st Thessalonians, v. 25. In the evening, the subject of his discourse was contained in the 8th verse of the 10th chapter of Matthew, "Freely ye have received; freely give." From each of these texts the preacher delivered impressive sermons, which were listened to with marked attention by large congregations. The total amount of the collections at the various services was 133*l.*, leaving a balance of 567*l.* to be raised. On Friday afternoon, the Rev. E. G. Barnes was ordained to the ministry of the chapel, the following ministers assisting in the ceremonial:—Revs. S. St. N. Dobson, B.A., A. Thompson, M.A., J. Gwyther, M.A., and J. Radford Thompson, M.A., and J. A. Macfadyen, M.A. The Rev. Mr. Dobson conducted the preliminary service. The Rev. A. Thompson, in accordance with the usual custom, then recapitulated the doctrines held by the religious body with which they were connected, when the Rev. Mr. Macfadyen put the customary questions to the Rev. Mr. Barnes, who replied clearly and specifically. Mr. Macfadyen expressed on his own part, and on the part of his brethren, entire satisfaction with the answers of Mr. Barnes. The Rev. Mr. Gwyther then offered up the ordination prayer, and his brethren in the ministry by the solemn laying on of hands closed the ceremonial. The Rev. J. R. Thompson then delivered the charge to the young minister. He said that for some time it had been his privilege, as tutor to Mr. Barnes, to direct his studies, and to prepare him—so far as man could be said to prepare—for his holy work. Their relation had been a happy one—a relationship of mutual confidence and affection. As a student and a Christian man, Mr. Barnes had always given him the sincerest satisfaction. He rejoiced that Providence had opened up to him the field of ministerial labour to which he had been called, and he cordially approved of his acceptance of that call. Those associated with him in the college shared those feelings, and joined with him in wishes and prayers for his spiritual growth and for his pastoral prosperity. The reverend gentleman then chose, as the ground of his text, 2nd Timothy, 2nd chapter, 15th verse: "Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth." In the evening, the Rev. J. A. Macfadyen delivered the charge to the congregation.

RECOGNITION OF THE REV. H. STURT, DEWSBURY.—On Wednesday the recognition of the Rev. H. Sturt, as minister of Ebenezer Congregational Chapel, Dewsbury, took place. Divine service was held in the afternoon, when the Rev. Mark Howard, of Heckmondwike, conducted the devotional exercises, the sermon being preached by the Rev. E. R. Conder, of Leeds. In the evening about 200 persons partook of an excellent tea provided in the schoolroom. The friends afterwards adjourned into the chapel, where a public meeting was held under the presidency of the Rev. J. H. Morgan, of Leeds. A considerable number of neighbouring ministers were present. The proceedings were opened with singing, after which the Rev. James Rae engaged in prayer. The chairman then addressed the congregation in appropriate terms, and in the course of his remarks said it was not their recognition which made Mr. Sturt the minister of the church. They did not appear there in any ecclesiastical authority, and there was none to exercise in the services of that evening. It was not the recognition which constituted the virtue of the fact. They were not there as presbyters to meddle at all with the actions of the church, or to call in question or review the call which had been given to Mr. Sturt; but they were there as friends representing other branches of the Church to give him the right hand of fellowship, and to ask them to unite with his brother ministers and pray that the labours of the newly-chosen pastor might have the effect of greatly extending the cause of Christ in the neighbourhood. Mr. C. H. Marriott then read a statement, showing the steps which had been taken to bring about the settlement of the Rev. Mr. Sturt as pastor of Ebenezer Chapel. The call was said to have been both cordial and unanimous. The Rev. H. Sturt then rose, and gave at some length the reasons which induced him to accept the invitation and enter a new sphere of labour. The chairman formally gave to Mr. Sturt the right hand of fellowship, at the same time making a few appropriate observations, after which the Rev. R. Bowman, of Heckmondwike, in an earnest prayer besought God's blessing on the union between pastor and people. The Rev. J. Shillito, late minister of Ebenezer Chapel, Dewsbury, but now co-pastor with the Rev. J. Kelly, of Liverpool, next addressed the meeting, and was followed by the Rev. E. H. Weeks, a former pastor. The Rev. A. McAll, of Leeds, read an elaborate paper on "Congregational Principles." He denied that it was in a spirit of hostility that Dissenters occupied the position they did:—

There were some who claimed to be the Church, and when asked to join that Church it behoved them to say why they were not within the pale of the Establishment; and why they were not prepared to bow to its authority. If they could conscientiously be members of the Established Church so called, they would be wrong in standing aloof, but if their views of Scripture were correct, as they believed them to be, then the position they held was not only proper but necessary. If they were not earnest in their convictions it would not be worth their while to maintain their position, when they might enter the Church if they would; but the very fact of remaining out ought to be strong proof of the strength of their convictions. Their prayer was in all sincerity and truth that grace and peace might be multiplied. They claimed nothing more than what they would allow for all, freedom to think, speak, and act according to the dictates of conscience. They did not seek to be tolerated. No one had a right to prevent the exercise of this privilege. It was not by toleration that they lived and breathed, so it should not be by toleration that they believed and worshipped. (Hear, hear.)

Having given several reasons why they did not join other sections of the Christian Church, the speaker went on to define the word "church," and said that in perusing the Bible they read of churches in towns, and of a church in a house, but no allusion to a church in a district did they find in the Scriptures. Though stigmatised as Dissenters and Nonconformists, he said they would not dissent from the Word of God, which was their only guide. The Rev. W. Kingsland, of Bradford, was to have spoken on "The relation of the family to the church," but in consequence of the lateness of the hour he made a promise to treat on the subject on some future occasion. The Rev. A. Mines gave a brief address on "The Christian Work," showing that the church had been constituted for the conversion of the whole family of man. The proceedings terminated with singing and the pronouncing of the benediction.

INTERNATIONAL FESTIVITIES AT POOLE.—Some time ago the municipal authorities of Cherbourg invited over those of Poole, and gave them an entertainment in celebration of the establishment of direct and regular steamboat communication between the two ports, and the consequent development of their mutual trade. Last Wednesday the Mayor of Cherbourg and about thirty of his fellow-citizens returned the visit, and were entertained by the Poole authorities in the Town-hall. Speeches of a most cordial tone were passed between the English hosts and the French guests at the hospitable board; Mr. H. Seymour, M.P. for the town, and Mr. Floyer, M.P. for the county, being among the orators. The town kept high holiday on the occasion. There were other dinners, illuminations, &c. On Thursday the French visitors proceeded by special train to Blandford, where they met the corporation of that town, and received an address of congratulation. The party next proceeded to Bryanstone House, near Blandford, and paid a brief visit to Lord Portman; after which they went on to Ranstone House, the seat of Sir E. Baker, who had provided a handsome *déjeûner*. Upon their return to Poole the party were invited to a grand ball in the Guildhall, and they left for Cherbourg on Friday morning.

THE BRITISH ASSOCIATION.

The business of the Association was brought to a close on Wednesday. The journal contained appointments for four sections only, and in each there was a miscellaneous collection of surplus papers. At the concluding general meeting much formal business was transacted, and thanks were voted to various bodies and individuals. The secretary, Mr. Galton, announced that the total amount of the grants for scientific purposes for the coming year was 2,136*l.*, and that it was a very gratifying fact that the success of their third meeting at Birmingham should have supplied the Association with the funds requisite for so large an outlay. The number of the members, associates, and ladies, who had attended the present Congress was 1,996, and the total receipts from the meeting amounted to 2,227*l.* (Cheers.) The labours of the Congress terminated with a vote of thanks to the President (Professor Phillips) on the motion of the Rev. Dr. Miller, seconded by the Mayor of Birmingham.

On Thursday the members of the Association, before dispersing to their homes, made a series of excursions to Dudley and South Staffordshire, to examine the geological features of the district and inspect its great manufacturing establishments. Nearly 1,000 persons in all took part in these trips, a large proportion of the number being ladies. They were headed by the President and Sir Roderick Murchison. At Dudley they visited the famous limestone caverns, which were specially illuminated on the occasion by order of Lord Dudley, the proprietor of the grounds.

The way to this subterranean region lay down a small flight of stone steps. On entering, the eye of the visitor met the word, "Welcome," traced in luminous characters with foil lamps. A band of music preceded the party, and they had advanced but a few paces under ground when a scene of singular grandeur burst upon their view. A long vista of magnificent chambers and galleries, high arched and vaulted like a colossal crypt, was revealed to their delighted gaze by the light of 10,000 candles and numerous coloured lamps, the strange weird beauty of the spectacle being enhanced by the reflection of the continuous rows of lights in the dark waters of a canal a mile in length, which runs along the lower side of the caverns, and used to afford the miner a convenient mode of transporting the excavated material to the pit's mouth. This Acherontic stream was fenced off for the protection of the visitors, who, notwithstanding the innumerable glowworm-like lights that twinkled along both sides of the uneven and sometimes narrow path by which they groped their way into the cavernous recesses, might easily have missed their footing, and perhaps have needed the friendly aid of the dark boatman who could be discerned paddling about and putting the finishing touch to the illuminations as the bewildered visitors invaded his murky domain. The caverns appeared to be divided into three distinct galleries, parted from each other by jagged-edged columns and huge masses of dark limestone rock. The lowest gallery of all, through which the canal runs, is the grandest and gloomiest. The second runs parallel to the first, but is situate on an irregular ledge, and into it at distant intervals a stray beam of sunlight struggles for admittance through the cloister-like openings or shafts connecting it with the third or uppermost gallery, which has been excavated downwards from the surface of the hill, and is not, therefore, strictly speaking, a cavern at all. The whole series of galleries, with their endless succession of massive pillars, buttresses, and arches, have been hewn out of the solid limestone rock in the course of many ages by the hand of the sturdy miner, who now, finding this vast subterranean quarry pretty nigh exhausted, has sought more productive fields hard by for his adventurous labours. The caverns are nearly a mile in extent, but the excursionists contented themselves with penetrating scarcely one half this distance.

Here speeches were made by Professor Phillips and Sir Roderick Murchison. The former said that the latter had of right taken possession of all the old "Kingdom of Siluria." (Cheers and laughter.) "Therefore," exclaimed the President, "O chief of Siluria, rightful descendant of the trilobites, deign to tell us something of your ancestral domain." (Cheers and laughter.)

Sir Roderick Murchison, thus invoked, pleasantly expatiated on the Silurian system and proceeded:—

The Silurian rocks were far beneath the coal measures. The old red sandstone or Permian of South Staffordshire had been confused with the new red sandstone, whereas the two were perfectly distinct and greatly separated. As to their future supplies of coal, his firm belief was that under all the rocks mapped as Permian around that coalfield they would find thinner or thicker coal. Twenty years ago he came to the conclusion, not upon mere theory, but after observation, that there was coal under the Permian, and that it could be found at a depth of 600 or 700 feet at the most. Not only so, but he had induced Lord Dartmouth to sink for it, and that nobleman found it two miles away from the edge of what was called the coalfield, and two miles nearer to Birmingham than any existing coalpit. The coal found there was not a thin, worthless seam, but the ten-yard coal; and although Lord Dartmouth was obliged to cease working it because the people of Westbromwich did not like to find their houses sinking beneath them (a laugh), the fact remained that there was an untold store of coal lying under the old red sandstone.

Three cheers having been given for the King of Siluria, the visitors threaded their way out of the caverns, and then ascended the Castle-hill. While toiling under a blazing sun up this acclivity they could not help contrasting regretfully the cool atmosphere of the grottoes they had just left with that of the sultry upper air. Most of the party, however, climbed the narrow winding staircase leading to the parapet of the keep, of which only two turreted round towers and the connecting wall between them now remain to tell the tale of its ancient grandeur. From the parapet what once must have been a splendid prospect is commanded, but no landscape can retain more than half its natural charms that is encroached upon by the "black country," of which this is the very centre.

The excursionists now divided off into several separate sections, one of which went to inspect the ironworks and collieries at Tipton, another to visit Cannock Chase; another to be conducted over the Bessemer steel works of Messrs. Lloyd, Foster, and Co., and other establishments at Wednesbury; another to Stourbridge, to see the glassworks at Amblecote, and the ironworks of Mr. W. O. Foster, M.P.; another to Round Oak, to visit the ironworks of Lord Dudley; and another to Oldbury and Westbromwich, to witness certain specialities in "puddling" at the works of the Eagle Company.

THE WORKING CLASSES OF SOUTH STAFFORDSHIRE.

The following is an abstract of a very interesting paper read at one of the later meetings of the British Association on "The Social, Moral, and Educational Status of the Working Population of South Lancashire," by the Rev. W. J. Bain, of Bilston:—

After premising that his remarks regarded specially the working classes, and that he sought rather to elicit the causes of the present position of the population than to enter into any controversy as to the contrasted views current of the population, Mr. Bain proceeded with his review of the influences which seemed to him to have affected the district, and those which still affected.

The first point dwelt upon was that of *The circumstances of the growth of the populations of the towns of South Staffordshire.*

From this point of view much of the present misery and degradation is intelligible.

Most of the towns have a very old history; some are called old even before the Norman era. They seem to have been generally agricultural. The population was small. With the development of the mineral wealth came a great increase in population, till from the quiet country village you find yourself in the midst of the noisy, dirty town of some 20,000. In 1727 Dr. Plot found twelve pits open at Bilston. Now he would find some 300. Now with such a rapid increase, and that just at the period of the Church and the country's greatest apathy as to the secular and religious education of the people, it seems manifest that the district must have been utterly neglected, its opportunities of education wholly inadequate to the requirements. Thus, the vices which have made the Black Country so notorious were developed without check.

The *brutality and propensity to violence* imputed to the people were regarded as much exaggerated in the statements of casual observers. At the same time the very nature of South Staffordshire work tends to foster a pride in physical strength, and where ignorance and habits of intemperance prevail this will tend to brutality and cruelty.

The *habits of drunkenness and extravagance* which do so very much disgrace the population, present us with a very important item in the social position. Here also certain circumstances of the work and the position of the working man throw a light on the evil and its remedy. There is a strong conviction amongst puddlers, millmen, and men of that class, that they cannot do without much beer during their "heats." The effect of this continual recurrence to beer during the interval of work before a fierce fire is readily understood. The whole constitution becomes sodden with drink. Then the workman has no out-of-doors charm of scenery to fall back upon when his day's trial is over. The exigencies of mining operations and the acrid furnace smoke have destroyed the green and pleasant face of nature. There is but the public-house, or home, or some rough game. Add further that the workman earns in many cases very high wages. This, to natures uncultivated, only gives a taste to all propensities to excess. Habits of intemperance are only too prevalent. Beer-houses are multiplied beyond all proportion. Men are paid in public-houses. Funerals, accidents, are only occasions of indulgence. Some workmen have part of their wages in an allowance of beer.

It need hardly be said that licentiousness and immorality are fearfully prevalent. These are usual concomitants of intemperance. But it is notable how very much concubinage is the custom and how little regard is paid to the obligations of marriage. This is a great evil. The *propensity to gambling* seems to have a strong hold on the population. Cock-fighting and dog-fighting do not now gather their rings of betting swaggerers, but the poor lad tosses his penny or bets on his favourite pigeon, and the nobleman joins in the "sweep" for the race with unabated eagerness.

The *ignorance of the population*, especially in its lower section, occupied more attention.

Ignorance in South Staffordshire has been something appalling, and is still very great. The last generation had but few facilities compared with the present. The children of most miners can now be educated where the habits of the parents do not interfere, but persons above forty years of age are frequently incapable of reading. The facilities of education have increased tenfold within a generation. Still, great as is the change, the ignorance of the young of both sexes is very dense. Of collier lads about one half can read at all, and that lamely. Of lads in "Works," reports of commissioners, committees, and examiners, speak in terms which make us aware how little has yet been done notwithstanding the immense efforts being made. Attendance for education or on religious worship seems to be so lax that it counts for almost nothing. If this be so in cases where facilities are afforded, for there are schools attached to the respectable "Works," what shall we say of that proportion of the population utterly neglected or found out only by the town missionary and the ragged school? When out of seven in favourable circumstances one only can read, when such lads know nothing of Christ or the Crucifixion, or a future state, cannot repeat the Lord's prayer, what shall we say of the others?

The author in tracing the causes of this ignorance, the hindrances to education, dwelt upon the *employment of young persons at a very early age* in nail-making, brick-fields, on pit banks and elsewhere. The expression of opinion of a great employer was quoted advocating such employment of children and denouncing government interference. The same person objected to all education of colliers or the working class, as tending to unfit them for their work. These sentiments date back only three years, yet are now fast disappearing. The children, thus denied the opportunity of learning in their early life, must grow up rude and ignorant. Statistics of schools confirm the view thus given. The proportion of children found in schools in various parts after ten years of age is as follows:—South Staffordshire, 16 per cent.; North Staffordshire, 32; North and East Ridings of Yorkshire, 32; Halifax worsted-manufacturing district, 40. The children thus debarred the benefit of school, are found in engine-houses, iron-works, japan-shops, brick-fields, and elsewhere, doing work which men ought to do or machinery. The connection of ignorance with pauperism and crime comes out clear enough in the statistics. In Stafford gaol, out of 23 juvenile offenders, 19 were from the Black Country, and of those only 9 could read when committed. At the Saltley Reformatory, out of 42 lads there for various crimes, 23 were from South Staffordshire, and of those only 3 could read when committed.

The *employment of females in work utterly unfitted to them* is another item in the social status. South Staffordshire has a bad notoriety in this matter. The labour on the pit bank or in the brick-field may not be unhealthy, but it is demoralising. No female can grow up, under such circumstances, with true womanly delicacy or fitted for domestic life. Statistics gathered from various sources prove that the result of such a condition of things is a frightful amount of immorality and general debasement amongst the girls so employed.

A further element in the social degradation of the people, and all obstacle to an improvement, is found in the wretched dwellings of the people. The houses of the poor are but too often the property of the poor, and are thus destitute not only of all convenience, but outrage all decency; are hotbeds of disease, physical and moral. The tumble-down shanties of South Staffordshire have become a standing disgrace. But much is now being done towards their improvement.

Passing over many points of interest, the author noted as his last, and not least, important item—the fact that *very few of the great employers live amongst their people or mingle much with them.*

This practice of absenteeism is growing. Nor do many of the proprietors take the trouble to keep themselves pleasantly in the minds of their people. A piece of land laid out for recreation would cost them little in any district, and would be a noble boon. From these and other circumstances the author rates South Staffordshire lower than similar districts in England and Scotland.

Yet there are signs of rapid improvement, and agencies are at work which are rapidly changing the faces of things. The New Congregational Chapel at Bilston stands on the spot where the crowd gathered of old to see the bull baited. And thus many a vile custom has yielded to the influence of education and religion. The agencies most effectual in such a district are those which partake of the nature of guerilla warfare. Evening classes, ragged-schools, working men's clubs, lectures, books of pleasant reading, short, pithy; these are the things which must influence educationally the working population. The town missionary is the most efficient pioneer, religiously. Much of such agency is now at work. The thing is how to extend and further organise it. "The Association for the Promotion of Adult Education" is a capital example of what may be done in that direction. Temperance societies have done much and are doing much; but a quieter mode of action would be advisable. Provident societies are increasing; and have now generally adopted the principle of holding their meetings apart from the public-house.

Old vile habits are certainly disappearing; the literature circulated is more and of far better tone; the people themselves seem awake to their deficiencies and eager to retrieve. The last strikes and lock-outs showed what even ten years had done in diffusing information, quickening intelligence, and raising almost a new order of workmen. We may hope that in time, though we cannot free South Staffordshire from smoke and grime—therein is its wealth—still it may be said of the district, having regard to its moral purity, it is "black but comely."

SCIENCE AND RELIGION.

In connexion with the meetings of the Association the following extract from a published sermon,* preached in Carr's-lane, Birmingham, on Sunday week, by the Rev. R. W. Dale, M.A., on "The Mutual Relations of Physical Science and Religious Faith," will be read with interest:—

And now let me say for myself, and for tens of thousands more, who have the firmest faith in the Lord Jesus Christ, as God manifest in the flesh, that we regard the progress of Physical Science with no distrust; we only ask that she should not pass beyond the lines by which her authority is justly limited. We regard with fervent admiration those triumphs of the scientific intellect which will invest the last fifty years in the history of this country with a splendour, different in kind from that which rests upon the Elizabethan age, but neither less lasting nor less glorious. We acknowledge that but for the scientific discoveries which the present generation has seen applied to the arts of life, the stability and grandeur of this country would be threatened with early decay, and all the moral and religious interests which are involved in the prosperity and power of the English nation seriously imperilled.

To us the illustrious students of nature are ministers of God, and benefactors of mankind. Without the rapture of inspiration, they are prophets who interpret to us the laws by which God orders His physical creation, and they are recovering for us the history of His providence in the ages which rolled by before the earliest years of which tradition preserves a vague and uncertain memory. Unconsecrated by the imposition of saintly hands, they are priests by whose service and mediation rich and innumerable blessings, which it has ever been in the heart of God to grant, are actually obtained for the relief of human suffering, the increase of human happiness, and the general elevation and improvement of the condition of our race. As yet, these brilliant triumphs over the mysteries and powers of the physical universe are only just beginning; and we seem to be on the very edge of great discoveries, the ultimate influence

* Jackson, Walford, and Hodder, 27, Paternoster-row.

of which, on the thought and progress of mankind, it is impossible to anticipate.

But to trust the future destiny of man, even in this world, to the ministry and guardianship of mere Science, is to forget the bounds which she can never pass, and her utter impotence to meet the higher necessities of our nature. That system of philosophy—if philosophy it can be called—which has for the present formed the most intimate alliance with the physical science of our times, instead of answering, only ignores, the awful questions which press most heavily upon the heart, and declares them incapable of solution.

It is the dark and chilling shadow cast by Positivism upon the soul of France which has led M. Renan to look upon the future so despondently, and mournfully to ask, "Shall we attain to a more certain knowledge of the destiny of man and his connection with the Infinite? Shall we understand more clearly the law of the origin of being, the nature of perception, what life is, and what personality! Will the world, without returning to credulity, and while persisting in the path of positive philosophy, find again true joy, order, hope, calm contemplation! Will it some day be worth while to live; and will the man who believes in duty, find in that duty his reward? Will that science to which we devote our lives repay us for what we sacrifice to her? I know not. All that is certain is this; in seeking for truth in a scientific way, we shall have performed our duty. If truth is sad, we shall at least have the consolation of having found it by recognised rules; it may be said that we deserved to find it more consoling; we shall bear this testimony, that we have been true and sincere at heart."*

Nothing that the positive philosophy can tell us will dissipate the gloomy shadows by which these sad questions were suggested; physical science can do nothing to drive them away. It is significant that the brilliant but erring lecturer turned for consolation to the history of the race. "The development of mankind," he said, "is not to be explained by the hypothesis that man is only a finite being; virtue but a refinement of egoism; religion but a cheat." . . . "History proves this truth, that there is a transcendent instinct in human nature which urges it to a nobler goal."

Yes, there is a "transcendant instinct in human nature" which has asserted itself in every age with tremendous power, though often in forms monstrous, repulsive, and grotesque. The child of the Infinite God, man is impatient of the narrow limits within which his mere material interests lie; athirst for communion with the Father of Spirits, he struggles with irrepressible energy to penetrate the secrets which lie behind the mightiest and grandest objects of the visible creation. What to him are rolling planets; what to him the innumerable stars which burn and shine in the boundless regions of space; what to him the protracted history of the material world which is his temporary home! The cry of his heart is, Let me see God;—let me tell Him how I have forgotten Him; let me implore His pardon; let me invoke His strong defence against the powers of evil, and the consolations of His love and sympathy in my time of trouble! No matter though science may declare that man is but the last development of a long succession of inferior types of life; whatever the origin and history of this physical nature of mine, which will soon return to dust—I am conscious of my spiritual relation to the infinite; I feel the awful significance of sin; I *must* be reconciled to God.

To this agony, physical science can give no effective relief, hardly a temporary anodyne. Let her send out the keenest and most ardent of her ministers to interrogate heaven and earth, and they will bring back no tidings of the truth which it most concerns me to know. "The depth saith, It is not in me: and the sea saith, It is not with me."

But I turn away from the regions of science, and I see the millions of Christendom—the nations which possess the wealth and the glory of the world—bowing down before Him who taught on the mount, and walked on the Sabbath through the cornfields, and wept at the grave of Lazarus, and died on the cross; they confess that in Him God became man; for eighteen centuries His personal influence has been purifying and ennobling the moral life of the race; countless saints and martyrs have revealed, in their living holiness and in the heroic constancy of their deaths, the intensity and depth of the sacred passion which He has been able to inspire in men who never saw His face or heard His voice; a brilliant succession of famous scholars have defended and asserted His claims to the love and reverence and confidence of mankind; little children have felt drawn to Him by an instinct strong as that which makes them cling to their mother's arms; tens of thousands of guilty men have been moved to tears and penitence by the memory of His purity and love; the wretched and weary have sunk at His feet and found rest. Is it possible that He can be all that the love and veneration of His followers affirm? If so, then at last the most eager and anxious questionings of my soul have received their final answer; if not, then even at this period in the history of human thought no solution has been found. The choice lies between Christ—at least as an inspired prophet—and utter darkness and despair. . . .

I have no fear, after all, that the splendours of physical science will make the crown of the Christian faith pale and wax dim. Let them stand before the world, side by side, and let them both tell all they have to communicate concerning the nature of man and concerning the achievements of God. The human heart will declare that marvellous as are the manifestations of the divine wisdom and power and beneficence in the material creation, they are nothing compared with the transcendent glory of His infinite love for man, as shown in the incarnation and death of the Lord Jesus Christ; and that vast as are the benefits secured for the race by a deeper and wider knowledge of the laws of the material universe, they are utterly insignificant, compared with the rest for the agitated and weary soul, the peace for the troubled conscience, the hope and triumph in the hour of death, the blessedness of present communion with God, the recovery of His image, the certainty of eternal fellowship with Him beyond the grave, which Christ has brought within our reach.

Physical science may tell me of the rich and bountiful gifts which God has bestowed upon His creatures, and may dazzle me with the pomp and splendour and power of the ministers of His wisdom and love; but Christ takes me by the hand and brings me face to face with God Himself; in His presence there is fulness of joy. He is the Father of my spirit, and you leave my deepest and intensest longings unsatisfied until you give me rest in His love and direct communion with His infinite and eternal bliss.

* Renan's Inaugural Lecture on "The Position of the Shemitic Nations in the History of Civilisation."—English Translation, p. 145.

OPENING OF MUSEUMS, &c., ON WEEK-DAY EVENINGS.

The following facts and statements in respect of the proposal to open the British Museum and National Gallery on week-nights, and to found branch museums for London, likewise to be opened on week-nights, have been issued:—

The working classes of London are cut off from the open country, at the same time that the increased value of house property compels them and their families to live in narrower apartments. It is too much to expect the working man to sit in the crowded room from the time he leaves his work until, rising from his bed, he again goes forth to labour until the evening.

And yet London is worse provided than most provincial towns with free museums and libraries. Neither for the million of people living south of the Thames, nor for the city of London, nor for the vast East-end population, is there a free museum or gallery.

1. The museums and picture-galleries in London are inaccessible to the bulk of the people, first, by reason of distance from their dwellings. The British Museum, the Kensington Museum, the Geological Museum, and the East India Museum, the National Gallery, and the National Portrait Gallery, comprise them all.

Mr. Cole, of the Kensington Museum, gives the following evidence on this point:—"In September last, 1,530 visitors freely gave their names and addresses. Of that number 402 came from the provinces; 71 were foreigners; 201 came from beyond six miles; 87 within six miles; 91 within five miles; 205 within four miles; 203 within three miles; 156 within two miles; and 114 within one mile. So that a large majority may be said to have come from beyond three miles."

There is, however, a second hindrance equally formidable;—museums and picture-galleries are opened when the working men cannot visit them, and closed when they would visit them. Unlike all the places of public resort for the working classes, which may be closed by day, but are opened in the evening, the museums and picture-galleries, with one exception, are closed at night, and opened by day. "I once made some inquiries as to the number of persons visiting the National Gallery, and I will give the figures: Out of a total of 1,669 artisans, only 137 had ever been to the National Gallery even once." Of late, however, there has been one exception. The Kensington Museum has now for some years been opened three evenings of the week. It is the most inaccessible to the majority of the people, being in a remote corner of the metropolis; and yet, in 1860, the superintendent says more than half a million of people have visited it between the hours of seven and ten o'clock in the evening. "On Monday nights the majority of visitors are certainly working people, who come in their fustian jackets, with clean collars, bringing perhaps a wife and two or three babies and children."

It is therefore proposed:—

That our other museums and picture-galleries also should be opened on week evenings. "I cannot conceive why the National Gallery should not be lighted up at night, if properly prepared, and if the ventilation were made what I presume it could be made, and what indeed it has been proposed that it should be made by our engineer, Captain Fowke, who submitted a plan to the late Government to add very much to the space of the gallery and improve the lighting of it." Since Mr. Cole said this, the National Gallery *has* been enlarged, its ventilation *has* been improved, and hose laid down in the various rooms, but it still remains closed in the evenings. "I feel certain," said Mr. Cole, "the working classes would avail themselves much of it, if it were opened in the evenings, and the opening were made known properly." Mr. Wornum's only objection against this gallery being visited in the evening is that the crowd of visitors would be too great: "Otherwise I do not think that the pictures would be injured, and I think that the people would enjoy it very much." The same facts apply to the museum. Said Mr. Cole:—"My own opinion is, that there are parts of the British Museum which might be lighted up; the library, I apprehend, could, if it were thought desirable, be lighted up from the outside, supposing there was any apprehension of risk from lighting in the inside; but when you bear in mind that there are open fires all throughout the rooms, and that people have to walk about with open lights, I entertain no doubt that gas is not more dangerous than that, whatever the danger of that is. Then, again, supposing it was thought that there are parts of the British museum that should not be subjected to the risk of lighting, I cannot see any reason why the natural history department, being separately housed, should not be lighted up. The Lord President for the time being, Lord Salisbury, appointed a commission, consisting of Professors Faraday, Hofmann, and Tindal, with Mr. Redgrave, our Inspector-General for Art, and a Royal Academician, and Captain Fowke, R.E., our engineer, and their report has been laid before Parliament. The substance of their report is, that there is nothing innate in coal gas which renders its application to the illumination of picture-galleries objectionable. The question was put to them whether they would prefer to have the gas insulated from the gallery by means of glass, or whether they would prefer that the glass should be away, and the gas in a chamber open; and they were unanimously of opinion that, for the good of the pictures in crowded galleries, it was far better to have the gas in a chamber open. The effect of the gas, upon a hot summer's evening, in the museum is so conducive to ventilation as to reduce the temperature two degrees; and the ventilation is so much improved, that the rooms, having great crowds of people in them, are purified at once by the lighting of gas. Our experience is, that bad ventilation in rooms, is perhaps the most injurious thing that can happen to pictures."

The pictures at the Kensington Museum have received no harm whatever through the burning of gas. "Professor Faraday says that unburnt gas is, chemically, not injurious at all; if you take a picture, and put it into a bath of gas, if the gas is properly prepared, as the best gas is, no damage would arise."

II. But were our present museums and picture-galleries opened in the evenings, they would only be within reach of a portion of the people.

It is therefore suggested, that simple yet commodious rooms might, at a trifling cost, be provided, it may be partly by Parliament, partly by subscription, and by local authorities, as branch museums for working people. The central museums and picture-galleries would be as the centres of circulating libraries. The less rare productions and duplicate articles might be lent to responsible authorities for these branch museums for a given period. Iron rooms for museums at a trifling cost might be planted, like iron churches. These would be the pioneers for permanent stone or brick buildings, which would follow. "Whatever is in the South Kensington Museum, and is able to be removed, is freely lent under the rules to every school of art throughout the whole country. The collections contained in the museum are lent; and collections of porcelain and other things, to the value of 20,000*l.* or 30,000*l.*, have been travelling safely round the country, to the various schools of art, during the last five years, and they have travelled by railway and by sea. I should like to put in the exact cost, for it has been so trifling as to be hardly worth consideration; that is, the public cost. 1,800*l.* has been the public expense."

"I should think if the Government were disposed to give the ground of the Victoria-park, that a gallery as well as a school of art might be founded there at a cost, say, of 5,000*l.*, perhaps not exceeding that; and I should think that the people in that part of London would contribute half the amount; and then if a structure were prepared" (for East London), "I do not hesitate to say that the South Kensington Museum could keep it filled with a rotation of objects which would be changed every year as long as it lasts."

Thus our museums would not really entomb instead of exhibiting their contents, making every addition to them to decrease as well as the probability as the possibility of any one object being often examined. Our first steam-engines might then be exhibited to the iron-workers of the Isle of Dogs, instead of being hidden in the store-room at Kensington. Working men's exhibitions show what the people want; they provide themselves in this way with temporary museums; they light them up in the evenings; they crowd into them with their wives and children, even though they have to pay for admission. What a permanent happiness would it be to them to have warm rooms, with interesting objects, and pictures on the walls, always at hand, free of cost! What a refuge for young men in lodgings; what competition with places of vice; what retreats, after labour, for the husband and wife together! Our climate shuts the people up from out-door enjoyments one-half of the year. The public-house, or the casino, is now too often the only place left open to them. Our Government have gone to great expense to provide parks, and out-door places for the people, but they scarce have done anything to provide them with in-door places of resort during the winter months. The Government, or Parliament, would then indeed act as a beneficent father, in providing for the masses of London branch museums, and in insisting upon the opening of these, as of the British Museum and National Gallery, on week evenings, when alone working people have leisure to visit them.

Dated, Lord's-day Society, 20, John-street, Adelphi; 9th June, 1865.

P.S.—By the Petitions Report of the last session, it will be seen that during it there were presented to the House of Commons alone, petitions praying for the opening of metropolitan museums and picture-galleries in the evenings, and for the formation of branch museums, likewise to be opened on week evenings, signed by no less than 10,022 working men, all living in London, nearly all of whom dated from the factories, workshops, founderies, and like places, where they were at work. From the description of themselves, as printed in the Parliamentary return, it will be seen that they comprise organ-builders, zinc-workers, labourers, cabinet-makers, turners, engravers, carpenters, engineers, lithographers, printers, compositors, wheelwrights, type-founders, card-board-makers, shipwrights, boiler-makers, brickmakers, stone-masons, *employés* of wholesale druggists, plasterers, bricklayers, blacksmiths, plumbers, painters, potters, men in Reid's brewery, men in Truman and Hanbury's brewery, steam-press printers, pianoforte-makers, steam fire-engine makers, journeymen tailors, journeymen hatters, marble-workers, watchmakers, jewellers, coach-makers, gas-engineers, tinmen, clerks and porters on railways, brass-finishers, polishers, glass-cutters, floor-cloth makers, colour-makers, tanners and leather-dressers, &c., &c., &c.

H. STEVENS.

September 7, 1865.

THE ASCENT OF THE RIGHI.

The clever correspondent of the *Times* who has been describing with so much animation the German watering places, is now following in the regular track of tourists through Switzerland. He thus pleasantly describes an ascent of the Righi, "the cockney mountain," from Lucerne:—

The road winds up through the fields and orchards of the good Weggis villagers, fully as smooth as, and hardly more steep than, the footpath that leads to the Atle Schloss at Baden-Baden. Free competition and love of gain have done as much for the Righi as the almighty will of the Third Napoleon has achieved for Paris. At every step on the comfortable ascent you have sign-posts to guide your steps, railings to save you or your steed from a fall down a precipice, sheds and chalets for refuge or refreshment, benches for rest, fruit girls with baskets holding out the temptation of big juiceless pears, stringy plums, and sour grapes; beggars, too, at every turning of the path, infirm old men, blind and crippled, whom the community turn out at this season and keep at the tourists' expense—worthy representatives of a people who mainly live by the road. Easy and smooth and open, the road winds up from one to the other of those transversal layers of rock, which look like so many rows of gray bricks on this side of the mountain as seen from the lake, but which are, in reality, bold perpendicular cliffs, the ribs of the giant mass. The view on the water, on the bays of Lucerne, of Alpnach, of Küssnacht, of Buochs, and presently of the lake of Zug, changes at every step from lovely to lovelier and loveliest. There was not a breath of air to stir an aspen leaf; the greenish surface of those lakes looked heavy and compact as lead, and the mountains emerged from the lake one by one,

bathing in the thin haze, smoking and sweating, as it were, in that sulky, sultry atmosphere. It was past two o'clock, and the sun smote down upon us from the top of the heavens with a strength against which the few ragged clumps of fir trees afforded but rare, scanty, and precarious relief. The heat was something not to be forgotten in a whole lifetime, and it required little less than a negro's skull or mine to save the brain from melting in that unmitigated glare. The guide-books allow three hours and a half to man or beast for the ascent of the Righi. The time was when I discounted the distances assigned by such authorities by at least one-third; but, alas! the power to go uphill abates with all of us as we go down in the vale of years, and by the time I came panting to the Kalt-bad Hotel the cracking of the whips beneath announced that the noisy cavalcade in my rear were gaining upon me. Up they came with me just as I had swallowed my thimblefull of kirschwasser on the threshold of that great establishment, and, giving my monkey-boy, Clementa, a hint to hurry forward and bespeak my night-quarters, I was fain to let the riders pass on, and follow with half-spent breath, so that I only reached the Kulm at five, after three hours' march.

I do not believe so calm an afternoon, and one so stifling, is to be had on the Righi top twice in the year. To say that the air was motionless is the same as to say that the mountains were overcast and the view none of the freest. I had all the time expected no better, and was not disappointed; nor did I, notwithstanding, think, with the many who stood on the green platform straining their eyes for some distant mountain top, that the Righi was a "sell," a delusion, and a snare. I had already been thrice on the spot, as I before said, and seen the panorama in all its unclouded glory; but the Righi is the Righi for all that, and the vapours which encompassed us yesterday by no means robbed it of those peculiar charms which set it apart from all other mountains, as it rears itself into air like a great citadel, with a whole string of lakes for a moat at its feet. For a range of about 6,000 feet above those waters the look-out was unimpeded; and the mountains, although bathing in those warm vapours, rose all round, distinct and vivid, cutting their dark shadows one upon another in an interminable perspective. On the side of Lucerne, Zug, and Zurich, the atmosphere was free; the lower lands stretched broad and level before us, the map of half Switzerland; and the eye revelled in that expanse of green, streaked here and there by the silvery water-courses, and dotted with the glittering white abodes of men in single dwellings and clusters, in the consciousness that nothing half as high as the watch-tower on which we stood intervened between us and the North Pole.

All this time men and women, horses and guides, were coming up the steep in a perpetual stream. The tourists threw themselves down from their hard saddles, and trudged up to join us, all agog with expectation, cursing the hard fate which had delayed them on the road, and robbed them of the great treat of the expedition—the view of the setting sun; and the sun was setting, calm and unconcerned, heedless of all that garrulous impatience, a sun blurred all over with russet vapours, a tempered yet glorious blaze of prismatic colours, which would have driven a Turner to frenzy.

In the meanwhile not a few of our fellow-tourists stood with their backs upon the long-coveted sight, the like of which, they observed, they could have in England six days out of the seven; they stood higgling and chaffering for the horn paper-cutters, nut-crackers, and other mountain ware there exhibited for sale, or descanted with great glee on the skill with which they had "done" their guides by waiting to bargain for horses till they were on board the boat, by which clever manœuvre they had had their nags two francs cheaper than if they had hired them from Lucerne. By this seven o'clock struck, the bell summoned the weary and hungry to their evening meal—a dinner to the English, a supper for the Germans—the flag was furled, and the Righi put on his nightcap.

There was, certainly, no better chance of a sunrise than we had had of a sunset, and it was only with misgiving that we waited in our beds for the Alpine horn that was to summon us to do obeisance to the sullen orb of day. Still we all waited for that horn with fitful slumbers, and I confess to having been twice or three times aroused with a sudden start, thinking I was awakened by the sonorous notes of that most lugubrious of wind instruments, when the disturbance was only caused by the deep snore of my neighbour in the adjoining apartment. At last it was light, a pale, gray, troubled light, and the horn gave the signal. The summons was intended for us, and the sun likewise, but one of the parties alone was faithful to the tryst. The sun had a hard fight of it with the mists of the Sentis and Altmann of Appenzell; and although he actually broke though the clouds and showed his face, yet his victory was only temporary and incomplete, and before the latest sluggards had come to muster, the powers of darkness had it all their own way.

Here the grumbling of the half-awake discontented crew began to rise high, and the Righi was voted little better than an old cheat and humbug. There were those, indeed, who sought consolation in the fact that they had predicted it would be as it turned out; others who boldly asserted that it was always so—the sky always a mass of cloud, the earth always a mass of gloom, as we saw them to-day; but the latter were evidently people not apt to look upon the bright side of things. A more sanguine philosopher, one more inclined to take the world as it comes, I heard holding forth in the midst of a group of young English, of some who had been loudest in their vituperation of all mountain delights. The orator was a German, to judge from his accent, but he spoke English with singular fluency, and was listened to with a curiosity which soon ripened into deference. "Sunshine," he said, "is not the only interesting feature of mountain scenery, nor is vastness of panorama the most pleasing of objects. Is there not an unspeakable charm in those dark phantom clouds so slowly, so ominously flitting on the mountain range around? Can anything be more beautiful than that thin, slowly-waning haze that hangs so lovingly over the lakes? See, although hardly a breath of wind blows, although all is apparently so still and lifeless, the landscape around us is perpetually changing. The white veil that is gradually being lifted from the waters of Zug deepens rapidly on the waters of Lowertz. The curtain of clouds that wraps the sun as it rises in the east is breaking asunder over the Oberland chain in the west. See, now, even while I am speaking, and as if I had cast a spell on the elements—see the Gletscherhorn, the Eiger, the Mönch, and presently the Jungfrau, the Schreckhorn, the Wetterborn, the Finsteraarhorn—those peaks of darkness, of terror, and storm—lift up their hoary heads above the gloom; those heads made higher before our eyes by the eclipse of the minor hills, which are as a flight of steps up to them; those heads, the ruddy tints on whose glaciers look all the more bewitching as the sun which smiles upon them is invisible to us. Mountain panorama, indeed! I tell you, you have only to imagine all those cloudy masses that take such fanciful shapes on the horizon about us to be actual mountains, and here you have before you as grand a Righi as any of the travellers most favoured by the weather ever beheld; and I tell you the sea of white fleecy mist under which the gleaming lakes play at hide-and-seek is fully as fascinating to the eye as the lakes themselves would be if all the glare of the noontide sun showed every inch of the landscape that mirrors itself on their surface."

I do not know to what extent the listeners to this sermon found balm in it to soothe their disappointment. All I know is that the clouds and mists to which the orator had so forcibly referred gained ground upon us till the surrounding world seemed all of the same dull gray colour. Fear of rain and weariness of the scene advised a speedy retreat. I took my way down the steep, followed by my faithful mountain lad. We scampered down from the Kulm to the landing-place at Weggis in something short of an hour.

EARL RUSSELL ON THE GASTEIN CONVENTION.

The London correspondent of the *Indépendance Belge* states the following to be the text of a circular upon the Gastein Convention addressed by Earl Russell to the diplomatic agents abroad:—

Sir,—The Prussian Chargé d'Affaires has communicated to me the substance of a despatch relative to the Gastein Convention, and since then the text of that despatch has been published by the Berlin newspapers.

On the first communication to her Majesty's Government of the preliminaries of peace signed at Vienna I caused the views of the Government upon these preliminaries to be expressed in that city and at Berlin.

The present Convention only serves to augment the regret expressed by her Majesty's Government at that period.

The treaties of 1815 have the King of Denmark a seat in the Germanic Diet as Duke of Holstein.

The treaty of 1852 recognised the right of succession to the whole of the Danish monarchy which the late King had constituted in the person of the present sovereign.

This treaty, notwithstanding the assurances given in the despatches of 31st January, 1864, has been completely set aside by Austria and Prussia, two of the Powers who signed it.

It might justly have been expected that when treaties are thus annulled the popular feeling in Germany, the wishes of the inhabitants of the Duchies, and the opinion of the majority of the Diet, so expressly stated by Austria and Prussia at the London Conference, would at least have been consulted in their place. In this manner, if one class of rights were passed over, others, arising from the assent of the populations, might have been substituted for them, and these rights, received with respect, might have had some chance of duration.

But all rights, old or new, whether based upon a solemn agreement between sovereigns or on the clear and precise expression of the popular will, have been trodden under foot by the Gastein Convention, and the authority of force is the sole power which has been consulted and recognised.

Violence and conquest, such are the only bases upon which the dividing Powers have established the Convention.

Her Majesty's Government greatly deplores the disregard thus manifested for the principles of public law, and the legitimate claim that a people may raise to be heard when their destiny is called into question.

The present despatch does not authorise you to address observations upon this subject to the Court to which you are accredited, and is solely intended to acquaint you in what sense you will speak of it when the occasion arises.

I am, &c.,
(Signed) RUSSELL.

Foreign Office, Sept. 14.

Postscript.

Wednesday, Sept. 20, 1865.

LATEST FOREIGN NEWS.

The Provincial Diets of the Austrian Empire are convoked for November 23. It is said that the Hungarian Diet will meet on the 10th of December.

The Vienna papers announce the return of Messrs. Beaumont, Mallet, and Morier, the English members of the Anglo-Austrian Commission for inquiring into the commercial relations between Austria and England with a view to the conclusion of a treaty of commerce between the two countries. The sittings of the Commission will shortly be resumed.

A report of the Italian Minister of Public Instruction to the King in reference to the system of education pursued in the religious establishments has been published to-day. The Minister calls attention to the extraordinary number of these establishments, and expresses his opinion that the education obtained in them is not in accordance with modern ideas, and that their suppression, therefore, would be attended with no inconvenience.

From Lisbon comes a telegram which states that the King of Portugal has postponed his visit to foreign countries in consequence of public opinion being opposed to his taking the Infante with him. The Oporto exhibition is a success.

Cholera is said to have made its appearance in the neighbourhood of Seville, and to have excited great alarm among the inhabitants.

AMERICA.

(Per the City of Washington.)

NEW YORK, Sept. 9.

The *New York Times* says that in consequence of President Johnson having received numerous reports from the South of apprehensions of an uprising of freedmen, General Howard has recommended the citizens to institute a police-patrol system, under the control of the departmental commander, in counties where there are no agents of the Freedmen's Bureau.

It is reported that a very excited state of feeling exists at Chattanooga between the whites and blacks.

The clerk of the Circuit Court, at Knoxville, Tennessee, has been killed by a former rebel soldier, who was afterwards lynched by the citizens.

President Johnson has written a letter to Governor Sharkey approving the formation of militia companies throughout Mississippi. He considers the movement a proper one, and that the people must be trusted with their own government.

The President has pardoned ex-Governor Brown, of Georgia.

Mr. Davis's health continues to improve.

The New York Democratic State Convention has passed resolutions denouncing military rule and negro suffrage, and claiming the equality of the States. The resolutions also endorse President Johnson's reconstruction policy, state the obligation upon the country for the payment of the national debt, and support the Monroe doctrine. The Convention has nominated General Patrick for the post of treasurer, and General Slocum as secretary.

The Minnesota Republican State Convention has passed resolutions demanding that the Government should compel the withdrawal of Maximilian. It rejected a resolution approving President Johnson's military and civil course of policy.

The Grand Jury have found eleven indictments for forgery in the third degree against Ketchum, one being for grand larceny.

The New York Chamber of Commerce have appointed a committee to invite Mr. John Bright to visit America.

The Louisiana and Texas cotton crops are said to be seriously injured by the army worm.

It is reported, *via* Cairo, that the cotton trade at Mobile is almost entirely suspended, in consequence of an order forbidding the sending of cotton from the interior to Mobile. Middling had risen to 40 cents per pound.

The *Courrier des Etats Unis* states that a Cabinet Council has been held at Washington on the Mexican question. All the Ministers except Mr. Hanlan favoured the *status quo*. Mr. Seward stated that it was not dignified to assist Juarez indirectly, nor advisable to support him in an open manner. President Johnson declared that he would not decide concerning the renewal of relations with Mexico until Congress meets, and would reserve for his message the announcement of the policy which seemed to him best.

THE FENIANS.

(By Electric Telegraph.)

DUBLIN, Tuesday Night.

At Kinsale, a county Cork man, named Crawley, has been arrested, and committed for further examination on the charge of high treason.

James Murphy, one of the persons arrested in the *People* office on Friday night, and who then described himself as an American citizen, was discharged to-day from custody. There had previously been an interview between the American consul and the authorities. Murphy is connected with the War Department at Washington.

On the arrival of each of the American steamers at Queenstown, the passengers' luggage is searched by police for documents and arms. Some arms were found in the luggage of Robinson O'Rafferty, the man arrested at Queenstown last night. After a private investigation, he has been committed.

The *Gazette* of to-night contains a proclamation for disarming of Cork city and county. All arms to be given up by the 23rd instant.

The *Cork Reporter* contradicts the statement that the object of bringing artillery from Ballincollig was to overawe the military. The alleged disaffection of the Cork garrison is not generally credited.

O'Keefe was brought up before the magistrates here to-day and remanded, as well as Patrick Gilligan; the latter was charged with attempting to make Fenians.

The police are said to have found a vast quantity of documentary evidence in various places.

All quiet in Cork, Dublin, and elsewhere.

The following is from the published address by the Fenian Brotherhood at Springfield, Illinois, to the people of the United States:—

Our brothers at home are organised in a manner far superior to that of any oppressed people we have read of. The day of provisional government is established; an army of 200,000 men is sworn to sustain the officers, American and Irish, who have served with distinction in your service. They are silently moving into Ireland to assume the control of active operations, to be inaugurated sooner, much sooner—than any of you can believe. All they require now are arms, to enable them to meet the enemy on something like equal terms. A large sum of money is required, and, without hesitation, we appeal to you for that assistance, never heretofore withheld from an uprising people.

MARK-LANE—THIS DAY.

A small supply of home-grown wheat was received fresh up to our market to-day, in fair condition. On the whole, the trade was steady, and the prices current on Monday were maintained. The supply of good and fine produce was disposed of at full currencies. With foreign wheat, the market was well supplied. The amount of business transacted was very moderate; nevertheless prices ruled firm. Floating cargoes of grain moved off slowly, at late rates.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 20, 1865.

SUMMARY.

"OUR brothers at home are organised in a manner far superior to that of any oppressed people we have read of. The day of provisional government is established; an army of 200,000 men is sworn to sustain the officers, American and Irish, who have served with distinction in your service. They are silently moving in Ireland to assume the control of active operations, to be inaugurated sooner—much sooner—than any of you can believe." The above is an extract from a published address of the Fenian Brotherhood at Springfield, U.S., brought over by the last mail, together with other intelligence of the movements of this fraternity, which shows that the Irish Government were not too soon in taking active measures to crush incipient treason. The Irish fanatics who plot so securely across the Atlantic will soon discover the absurdity of their expectations. It is plain that our Government had the thread of the conspiracy in their hands, and only waited for the proper moment to interfere. Their action has been prompt and efficacious. All concerned in the publication of the *People*, the organ of the Irish Republic, are in custody; in Dublin and Cork many of the principal ringleaders have been quietly arrested and others have fled; and Fenianism may be said to have been snuffed out without a drop of blood being shed. This portentous revolutionary movement was headed by tailors, attorney's clerks, and artisans. "No person of even average respectability seems compromised." Denounced by the Catholic priests, and ridiculed by the "national" party, Fenianism has aroused no popular sympathy in Ireland. We have yet to receive authentic information of the origin and development of this curious movement. It will soon be forthcoming. "Documents, lists of names, particulars of meetings and organisation, and corroborative evidence by informers, are all complete"; and in a few days the whole plot will be revealed. We only hope that no more of the wretched dupes of the leading conspirators will be arrested than are necessary to the ends of justice. The event has had the good effect of vindicating the loyalty of the great mass of the Irish people, and this ridiculous failure of Fenianism will discredit any treasonable movement in the Emerald Isle for a long time to come.

We have still to report a gradual, though not alarming, extension of the cattle murrain, and also the perplexity and rather fierce dissensions of those who are prominent in their attempts to cope with it. In London there are two parties—those who favour the establishment of sanitariums as a refuge for diseased animals, where curative measures may be tried, and those who believe in the summary destruction of the infected cattle as the best means of checking the disease. The Privy Council, though admitting that there has been much useless slaughter, are not partial to the proposed bovine hospitals, but have no objection to the establishment of one by way of experiment. It certainly seems desirable to ascertain whether there is any method of treatment which will save the lives of infected animals, especially as it is found in all epidemics that when the first virulence of the attack is over, curative agencies can be adopted with hopes of success. Lord Granville has announced that a Royal Commission will soon be issued for inquiring into the nature, origin, and mode of treatment of this destructive cattle plague, which is the more necessary as the numerous and elaborate instructions of the Privy Council have greatly bewildered the owners of cattle.

Provincial industrial exhibitions are increasing in number. A few days ago one was opened at Nottingham for the midland counties. Last week the Bishop of Oxford, in a characteristic speech, inaugurated the Reading exhibition, to which the Queen has gracefully loaned some of the treasures of Windsor Castle, and the neighbouring gentry have manifested a practical sympathy. At Wakefield, also, a movement of the same kind is being successfully carried on. Great preparations had been made at Bristol for a similar object, and Lord Palmerston had promised to take part in the inaugural ceremonial, but his lordship being unhappily confined at home with illness, the opening took place yesterday without much *éclat*. But the day was observed as a general holiday throughout the city. In knitting together the several classes of the community, and promoting that social intercourse which our habits rather discourage, as well as in stimulating the inventiveness and mental faculties of our working population, and providing healthful recreation, these exhibitions promise to play an important part in the elevation of the people.

Mr. Bright despairs of the cause of Reform at present, and would postpone the question till Lord Palmerston, who by the utterance of one sentence, could have carried the Bill of 1860, has retired from official life. In a letter to a Glasgow friend the hon. gentleman declines, with sufficient reason, to embark again in a Reform agitation. But as he says, "the question does not depend on the Prime Minister." If Lord Palmerston "cannot prevent its success," would it not be more reasonable to ignore his lordship altogether? The election of a decidedly Liberal Parliament seems to afford a suitable opportunity for giving practical embodiment to the popular will as expressed at the general election. It is too much to assume that the fulfilment of the national wish is to be postponed to suit the convenience of any illiberal statesman who will eagerly avail himself of such an opportunity of prolonging his *régime*.

The despatches of both the French and English Foreign Ministers relative to the Gastein Convention have been published. They are not addressed, however, to the two great German Powers, but to their respective diplomatic agents. In substance they are identical, containing a declaration of public law, and of the flagrant manner in which treaties and popular rights have been violated by Prussia and Austria. M. Drouyn de Lhuys puts the matter in so strong and emphatic a light as to remove all suspicion that the Emperor Napoleon is a secret abettor of Count Bismark's policy. "Upon what principle," he says, "does the Austro-Prussian combination rest? We regret to find no other foundation for it than force, no other justification than the reciprocal convenience of the co-sharers. This is a mode of dealing to which the Europe of to-day has become unaccustomed, and precedents for it must be sought for in the darkest ages of history. Violence and conquest pervert the notion of right and the conscience of nations. Substituted for the principles which govern the life of modern society they are an element of trouble and dissolution, and can only overthrow the past without solidly building up anything new." Such language from the lips of the Foreign Minister of the French Emperor should indicate that Napoleon III. has bid farewell to all dreams of territorial aggrandisement at the expense of his neighbours.

THE FENIAN FOLLY.

THERE is something very Irish in the Fenian folly. A sort of secret society constituted three thousand miles off in the broad light of day to drive the Anglo-Saxon out of Ireland, and set free the whole Celtic population remaining in the island to shout, fight, and fall as they please, is really an original idea not likely to be started by any but an Irishman, or by some one who, knowing the idiosyncrasy of the people, wishes to make a tool of Irishmen. Fancy thousands upon thousands of the sons of the "ould counthrie," having quitted it for a better, and exchanged the possibilities of starvation for the probabilities of competence, rushing with the enthusiasm of a white-heat passion into a confederacy, the sole object of which is neither to benefit themselves nor their fellow-countrymen, but simply to indulge their spleen against Great Britain. Fancy their proclaiming to the whole world that they mean an invasion in the teeth of all the resources of the greatest maritime Power in Europe. Fancy their despatching emissaries across the Atlantic to make ready for their coming, who, on their arrival, swagger in the very hearing of the authorities, write and talk treason in the most open manner, take to drilling a few companies by moonlight, and alarm all classes lest in their drivelling lunacy they should do more mischief in a day than sensible men can repair in a twelvemonth. This is Fenianism. Anything more meaningless as to its end, more irredeemably silly as to its means, more purely malignant as to its spirit, it would be impossible to find among all the farces of which history makes mention.

We do Ireland an injustice, however, in implicating her as a nation in this ridiculous affair. A few of her peasantry, a sprinkling of her hottest-headed and most brainless young men, an ambitious tradesman or two, who have upon them the conventional stamp of respectability, are all that Ireland is responsible for having contributed to this precious plot. Her nobility, her squirearchy, her middle-class through all its grades, her very poor, save in four or five centres, look upon what is proposed by the conspirators, and especially upon the means of accomplishing it, with disapprobation. They may have some grievances to redress, but they have long since ceased to think that they can get them redressed by the pike and bayonet of treason. The priesthood denounce from the altar a raid which sets at nought their spiritual authority. The people of the towns and the small farmers in the country districts stand aloof from a dangerous undertaking in which they have something to lose, and nothing whatever to gain. But the scent of conspiracy, as usual, attracts swarms of spies and approvers, and probably nothing in all Ireland is better known to the police than the resolutions and proceedings of the secret conclaves of the Fenian brotherhood. Let not Ireland, therefore, be taxed with this madcap movement. As a nation, she is as free from the guilt and folly of it as we are. It shows no features of nationality. It is an imported disease. How far it might spread if let alone, we need not conjecture. It is not destined to be let alone. The folly is being nipped in the bud.

Lord Wodehouse had no doubt received sufficient information of what Fenianism was doing and proposing to do, to satisfy him that it would not be politic any further to wink at the evil. We do not suppose that he is in possession of any very alarming tidings. He is not the man to look with apprehension across the Atlantic as if a hostile invasion of Ireland were imminent. If, indeed, he had proof that arms and ammunition in considerable quantities were being landed from America, and supposed that there were grounds for believing that men would stealthily follow them in due course, this would hardly furnish him with his main reason for promptly grappling with the mischief. He would find even stronger motives for action in the alarm and mistrust which were rapidly overspreading Irish society, in the paralysis of healthy activity which it occasioned, in the commerce which it interrupted, in the countless unfounded suspicions to which it gave rise, and in the social disorganisation which it threatened. Probably, moreover, he felt it due to the yet untainted part of the people to save them from being dragged into a vortex which would be their destruction, and to put an end to all temptation by openly demonstrating how puny are the proportions of this hidden crime which only frightens because it shrouds itself in mystery. At any rate, he and his council determined at length to let Fenianism know that there is such a thing as law. He seems to have taken his measures wisely. On Friday and Saturday the police let down their nets over the principal centres of the conspiracy, and arrested the leaders of it simultaneously in Dublin and Cork, Waterford and Wexford. Their journal—the *Irish People*—together with all sorts of documents, correspondence, records, plans, and so forth, was seized—and a tolerably clean sweep was made of everything tangible in connection with Fenianism that was worth the trouble of capture.

We shall not speculate on what may hereafter prove to be the worth or worthlessness of this haul. At first glance, the captured do not present a very formidable appearance. But it is remarkable that the decisive step excited very little popular feeling when it was taken, and stirs even less in the retrospect, unless it be a feeling of satisfaction. The truth seems to be that there was no class in Ireland which, as a class, had become infected with this Fenian folly. It was too purposeless and wild for these eastern latitudes. The Irish people have a grievance in the alien Establishment which, however, they well know they can get rid of whenever they think fit, and which the Liberals of England are even more anxious to abolish than they are themselves. They also want a juster system of law in relation to the tenure of land,

and this they need not despair of obtaining by legitimate and constitutional pressure upon the Government. In all other respects they are as free as we are. Every avenue to office is open to them. Every communicable privilege we can boast of, they share with us. In some respects, indeed, they enjoy indulgences and immunities which are refused to us. The bulk of the community—at any rate the educated part of the community—know this. Secession, even if it could be accomplished, would give them no good thing which they cannot have under the union, and would cut them off from much that they now securely possess. But it is plain that the Irish nation does not desire secession—much less secession to the United States. Nor is there the slightest ground for a suspicion that the United States would look upon such a result in any other light than a calamity, and a calamity brought about by the force of political principles which they have put out their whole strength in a civil war to repudiate. Rumour, on the contrary, gives out that the Government of President Johnson has behaved most loyally in respect of the Fenian conspiracy, and that our own rulers had been put on their guard by information spontaneously communicated from Washington.

We trust we have seen the worst of this unparalleled political fanaticism. It has been too silly for severity, and we hope that when posterity refer to it, the best thing they will be able to say of it will be that from its birth to its death its career was bloodless.

OUR FOREIGN OFFICE POLICY IN ABYSSINIA.

A STRIKING and very instructive instance of the strange propensity of the Foreign Office to "meddle and muddle" in the affairs of other countries, especially where they are insignificant and remote, has recently been brought to light in an unexpected way. For some time past a good deal of party heat has been excited by the alleged indifference of the Foreign Secretary to the imprisonment of Consul Cameron by the Emperor of Abyssinia. Oblivious of the fact that Abyssinia lies beyond the reach—at least as far as England is concerned—of that "last argument" which some people are anxious to resort to as soon as possible, whenever their own will is thwarted, and that impotent bluster would only endanger the life of the prisoner, there were politicians of some note among the Conservatives who more than once twitted Earl Russell with lack of English spirit in suffering one of our own consular representatives to languish in confinement under the orders of a semi-barbarous potentate. It was the Under Secretary, Mr. Layard, we think, who, in defending his chief from this galling imputation, explained that Mr. Consul Cameron would never have put himself in the power of the Emperor Theodore, had he acted in conformity with his instructions, and refrained from interfering in the domestic politics of the Abyssinian empire. The statement, it is to be supposed, was made in ignorance of a long train of preceding facts, since communicated by a thoroughly well-informed correspondent to the *Times*, which fasten the charge of mischievous intermeddling upon the Foreign Office itself.

For centuries the Abyssinians have resisted the attacks of the neighbouring Mahometan nations. The former are nominally Christians deep sunk in superstition and ignorance, but they hold Moslem Turkey, and still more so Egypt, in mortal enmity. The Turks, although they have never been able to get absolute possession of any part of Abyssinia but the port of Massowah, detached from the mainland, nevertheless lay claim to the whole region as part of the Ottoman Empire. The Abyssinians, on the other hand, have always been most anxious to be treated by the Christian Powers of Europe as an independent nation. England was prevailed upon in 1849 to respond to this wish, and concluded a Treaty with the titular Emperor and his Vizier, Ras Ali, which in 1852 was laid before Parliament. In the spirit of this Treaty, the British Consul at Jerusalem, under the prompting, probably of Bishop Gobat, exercised from 1852 to 1862, a sort of protectorate over the Abyssinian community at Jerusalem, where they had a convent and whither multitudes of Abyssinian pilgrims were wont to repair, as the most holy place on earth, with a zeal even greater than Moslem pilgrims to Mecca.

This was the first step of the Foreign Office, to put itself into needless relations of responsibility with the Court and people of Abyssinia. The second step was a reversal of the first. How it came about may, perhaps, be best explained by Sir Henry Bulwer, our late ambassador at the Porte. The effect of it was, however, that the British protectorate of the Abyssinian community at Jerusalem ceased. Their church and convent was seized by Copts and Armenians, aided by the Pasha. The head of the convent was thrust into a dungeon, and only after several weeks of confinement on hard fare, made his escape disguised in European clothes. There was then a newly-appointed British consul in Jerusalem, to whom, as theretofore, an appeal was made by the persecuted Abyssinians, but who expressed his inability to protect them on the ground of their being *Turkish subjects*. So the Treaty of 1849 was thrown overboard as soon as convenience required. The Abyssinians of Jerusalem, however, wrote to their own Sovereign praying him to send an embassy to England, with a view to obtain protection for their property and lives, and in February, 1863, a letter to that effect from the Emperor Theodore to Queen Victoria, arrived in London, to which no reply whatever was given. About August in the same year, the Abyssinians of Jerusalem, destitute and despondING, reached their own country, just at the moment when Consul Cameron was interceding for Mr. Stern (an Englishman who had fallen under the Emperor's displeasure) grounding his application on "the long friendship that had subsisted between England and Abyssinia." "Where are the proofs of that friendship?" asked the exasperated monarch, and immediately imprisoned, fettered, and tortured the unfortunate Consul. The last news is to the effect that the Consul has been released.

Now here is a pretty sample of Foreign Office management. It first makes a treaty with a semi-barbarous Power with which it could have no beneficial intercourse, and undertakes in consequence the protection of the subjects of that Power in a city swarming with sects jealous of each other. It then disowns the obligations of that Treaty, and repudiates the national independence which it solemnly recognised. When written to by the Emperor it deigns no reply. Poor Consul Cameron reaped the penalty of its mismanagement, and had the blame of it cast upon himself. Of course, one is tempted to ask a number of indignant question on this series of blunders. Why did we recognise the Abyssinian as against the Turk, in the first instance? Why did we side with the Turk against the Abyssinian in the second? Why did we intermeddle with discordant sects at Jerusalem at all? Why, after taking the part of one of them, did we to all intents and purposes pass over to the others? Can we never withhold our hands from the affairs of our most distant neighbours? or do we ever interfere without damaging our client and dishonouring ourselves? The system, we hope, is in permanent disrepute by this time, and will not be resorted to again in a hurry, but if anyone would see a vivid illustration of the mischiefs it bred, and the dangerous inconveniences to which it exposed us, they have only to make themselves fully acquainted with all the facts relating to our recent political intercourse with Abyssinia.

PRESIDENT JOHNSON'S POLICY.

PRESIDENT JOHNSON is an enigma. He has disappointed the hopes of friends and disarmed the fears of foes. Expected, on his sudden elevation to power, to take revenge upon the slaveholding oligarchy with whom he had been the best part of his life at bitter war, he has been, on the whole, merciful and forgiving. Though never prominent as an advocate of negro enfranchisement, he accepted the Baltimore "platform" which distinctly affirmed the abolition of slavery. But his tenderness for State rights seems to be more manifest than his desire to protect the coloured race. His threats of making an example of "rebels" have exhaled in rather indiscriminate pardons; his confiscation policy as applied to holders of property over 40,000 dols. has been capriciously carried out, and is now made dependent upon a legal conviction. The oath of allegiance is sometimes enforced, sometimes discarded. At one time we hear that the arbitrary interference of the military in the Southern States is upheld by the President; at another that it is disallowed. By one mail we learn that the order of the Governor of Mississippi for the formation of two militia companies in each county to suppress marauders is annulled; by the next that Mr. Johnson approves of the scheme, on the ground that the people of that State ought to be entrusted with their own government. The Democrats know not whether heartily to rally round the President; the Republicans are divided in their party allegiance; the decided Abolitionists, who never hesitate, denounce Mr. Johnson as robbing them of the fruits of victory, and actually propose his impeachment before the Senate.

Are we to assume that this man of "inflexible decision" is vacillating, and perplexed with the difficulties of the task that has devolved upon him, or that he is sinking the statesman in the scheming politician, or that he is only seeking to gain time—waiting on events, or that the President desires to share with Congress the responsibilities of the future? It is not easy to divine his policy, if he has any; but his purpose would appear to be to allow the whole of the Southern States to reorganise, the autumn elections to take place, and after that, when Congress meets in December, to shadow forth the view of the Executive Government in his Message. In the course he is taking Mr. Johnson is, in the main, following the example of Mr. Lincoln, who was slow to make up his mind and careful to follow the leadings of public opinion. But the late President generally drifted into the right course; the present President is still at sea.

It is a time when wise statesmanship is specially needed in the American Republic to heal the animosities of a sanguinary civil war, and inspire the South with confidence while protecting the liberated negro, and upholding Northern rights,—a time especially when the objects of party should be subordinated to the claims of patriotism. Whether Mr. Johnson is capable of rising to that lofty elevation has yet to be seen. The political influence of Congress compared with that of the Executive is small. The President can defy majorities: his Ministers may remain in office in spite of the adverse votes of the Legislature. At present the Republicans have a majority in both Houses of Congress, but the elements of the House of Representatives may be materially modified by the autumn elections, and the admission of Southern representatives would probably give the Democratic party the preponderance. Will these members be admitted without conditions? Perhaps the legal abolition of slavery by the States they severally represent will be insisted upon as a *sine qua non*. At present emancipation is the act of the President in the exercise of his war power, and the Constitution has yet to be amended in order that his decree may be binding.

The several States of the South will probably accept emancipation as a principle in their Conventions, but decline to give any legal guarantees for carrying it out faithfully. Will Congress insist upon securities, such as the right of negroes to give evidence in courts of justice, without which they will be free only in name? Or will the Legislature permit Southern members to come in as representing the free blacks on the same ground as when they were slaves, or only the whites who exercise the franchise? In the latter case, the Southern representation would be greatly diminished, in the former disproportionately numerous. There is too much reason to fear that the Democratic party, for the sake of sectional interests, and in order to avoid the alternative of negro suffrage, would again sacrifice the rights of the North, and thereby peril the cause of emancipation. It is on this point that the great battle will take place when Congress meets in December.

If President Johnson were to declare that slavery having been abolished, the framework of representation must be modified to correspond with the new order of things, he would no doubt carry with him a majority of the Northern people. But he has, thus far, refrained from expressing his views beyond a repugnance to negro suffrage. Till Congress meets, the whole question of emancipation remains in suspense; and in this state of protracted uncertainty the ardent supporters of that policy may be excused for their anxiety and misgivings. They have as yet won only a nominal victory. As soon as the Southern members are admitted to Congress, the several revolted States resume their absolute rights, without the power of the Central Government to interfere with them. Reconstruction, without amended State laws and a legal recognition of the rights of freedmen, would be a restoration of slavery in substance though not in name. Mr. Johnson seems to favour this policy. It remains to be seen whether Congress will endorse it.

SERVANTS.

HAPPENING lately to open a little book which we saw exposed for sale on a railway stall, we came presently on the following statement, "The present race of English servants are a disgrace to the land in which they were born." Our quotation is made from memory, but it certainly is not harsher than the original. The title of the work was, "The English Gentlewoman," and the whole chapter in which our extract occurred breathed a tone which we should have liked much better had it been a little more gentle and a little more womanly. Practically, the application seemed to be that as English servants are a great evil, it is well, if possible, not to let them be

a necessary evil, and that foreigners, whenever foreigners can be engaged, are very much to be preferred. Are these imputations just? Is it true that the members of a large section of society among us—a class whose occupations are not in themselves immoral—are to be singled out as worthy of pre-eminent reprobation and "disgrace"? We are bound to say we do not believe it. No one will affirm that what is called, sometimes in jest and sometimes in earnest, "The greatest plague of life," is on the contrary, a pure and unmixed blessing. As employers are human, so are the persons they employ, and the taint of folly and sin is no monopoly of either. Among both will be found, always, a considerable share of the kinds and degrees of imperfection which are universal, and also of the faults which, out of any given number of human beings, assume a far more pronounced form in a certain proportion of instances than in others. Be the ten virgins rich or poor, gentle or simple, it is likely enough that five of them will be wise, and that five of them will be foolish. We make a very great and a very unjust mistake if, as Mr. Arthur Helps has neatly expressed it, "We pay servants the compliment of expecting them to be perfect."

It is of no use to handle a knotty point as if it were perfectly easy, and those who wish to assist in making bad servants better, must often feel the great difficulty in *going far enough back* in their endeavours. They cannot begin literally at the beginning. A man's servants are not now, as in patriarchal times, born in his house. Their minds and dispositions are in part moulded before they come to him. It is, however, one of the indirect rewards of friendly and habitual intercourse with the poor, that this practise both makes known to the visitor many a well-trained family, many a good stock of domestic and industrial virtues, from which as the girls grow up, one and another may be taken into service like a shoot or bud chosen out to be ingrafted. Such visits, if they convey the impression not of a wish to condescend or interfere, but of respectful, real interest in the welfare of the visited, are quite certain, besides, to exert a happy influence on the conduct of the parents themselves and the management of their children. There are some ideas, it is true, as to the subject of health for example, against which grown-up people of the labouring class seem absolutely impregnable. But, with these exceptions, the wives and mothers of the poor show often very great alacrity in picking up serviceable hints. Even more important than any information imparted or received is the solvent power of that mutual kindness and confidence which, where it grows up, subdues, or better still, forestals the hateful feeling of antagonism, or opposing interests, between class and class. To illustrate benefits of another, though of a similar, kind, we may mention the practice of ladies who make a point of always having some young girl under their roof for the purpose of training her industrially, and then if possible of obtaining for her such a place as she is competent to fill. This may be considered as in itself a distinct and important branch of benevolent agency, but it is not one which many heads of families have it in their power to pursue. In most houses, however, opportunities will occur when the engaging of a new servant may be also made the occasion for a new and important period in her education. With a little effort and patience, girls may be found who have not, on the one hand, much experience, and who, on the other, are still pliable and open to good impression. They have much to learn, but they are innocent as yet of questionable associations and tastes. To put up for a time with their ignorance, and some amount of clumsiness in their ways, is not too serious a sacrifice when they turn out well eventually. If their teachers do not always reap the advantage of the improvement, or for a short time only, it is nevertheless not thrown away.

It may be objected that comparatively little good can result from any number of single cases of the exercise of such influence as we have now been indicating. But the reply is that very great evils spring precisely from the absence of influence of that kind. So far as the bad name which is too often given (as we think very unjustly), to the whole class of domestic servants is in any degree justified by facts, the mischief will not and cannot be remedied by any sudden and sweeping reform of the delinquents themselves. They belong to a class which does not exist, like a creation, by itself, or grow up independently out of the ground. Servants are a living part of the community, with characters and habits which must always be to some extent a sample of the moral features and tendencies of society at large. As these rise to a higher level, or sink to a lower one, so will that particular class, or aggregate of classes, with which we are at present concerned. Instead of indulging, therefore in lamentations over the universal degeneracy of a body of our fellow creatures among whom there are probably at least as great diversities as among ourselves, may it not be a more excellent way to put more of energy than ever into every means of social and moral amelioration? Setting at the head of these Christian churches and well-conducted schools, there is room in addition for such influences as we have attempted to describe, and which must come, if at all, out of personal character and through private channels.

One of the loudest complaints against servants is the frequency with which they change their situations; and this, again, is often connected with another charge, namely, their unreasonable expectations in the article of wages. To touch for the moment on the latter point only, the expectations of servants are no doubt very often unreasonable, and some of their necessities fanciful rather than real. But this fact also, like the general moral and mental characteristics of servants, is part of a larger one. All through the community the cost of living is greater than it was, and the rate of expenditure higher. Sometimes it is unnecessarily and absurdly high, and then all that can be said is that if those who ought to know better are showy and extravagant, it is not in the least wonderful that their cook or their nursemaid should copy them. In cases where there is no extravagance, but when the just and moderate outlay in a household may be so considerable as to leave very little for wages, or to make it difficult to offer more than a very low remuneration, it is to be remembered, in fairness, that there are servants, too, whose wishes are not unjust or immoderate, but who look at the subject very naturally from their own point of view. The yearly sum which one employer cannot really afford, there are others who can, and the experience and efficiency of a servant has its value in the market and is affected by the relations of supply and demand like every other species of skilled labour. For servants as well as others the standard of wants has been raised.

But while these are considerations not properly to be lost sight of, they are far from containing the whole truth. They do undoubtedly and inevitably complicate the relation between employers and employed, but on neither side do they exhaust it. To any happy maintenance of that relation, it is essential that there shall be for both parties a balance or an equitable share of advantage; but it does not follow that this admits always of being measured by money. The money element cannot and ought not to be ignored. To trade upon an attached servant's affection by paying less to her than would be given to a stranger, and could well be afforded, is of course a transparent meanness. But faithful and thorough service is sometimes performed without wages so high as might be obtained elsewhere, and yet without any shadow of real or apparent injustice. A servant who both earns enough for her present wants, and enough for a wise provision for the future, will, in some cases, deliberately forego opportunities of greater, and perhaps tempting, pecuniary gains. She does this for the sake of what she counts an equivalent or a recompense in her life and its satisfactions, as a whole. Her happiness depends in part on the sense of being useful in a great variety of ways, and herself perhaps acquiring mental and spiritual good, and in part it springs from the knowledge that, without being lifted out of her situation as a servant, she is trusted and valued, unaffectedly honoured and loved. There are some servants who would never, in any circumstances, earn this high and warm regard, but there are at least as many who merit equally little to be suspected, and kept, as it were, under guard. It is treatment of this latter kind which, in some houses, leads to perpetual and vexatious changes, far more than any question about wages.

These remarks on the payment and on the education of servants, anticipate in some particulars one other observation, namely, that it is hardly possible to aim too solicitously at making the tie between employer and employed, as far as may be, a thoroughly human relation. Is it well, or not, that all without exception who for any length of time are to be domesticated together, should be made partakers in their due measure of that one spirit and feeling which belong to the house they live in as distinct from every other—which is called in Germany the Familiengeist? People who touch others only through their outward and material transactions, may meet on very good terms in public, but they cannot live very happily within the same four walls. We might as well try to breathe comfortably in a short allowance of atmospheric air, as to entertain a good and pleasant understanding with those whom we consider as convenient to save us trouble and to run on our errands, but as not at all needing to be recognised in their conscience, or their intellect, or their affections. To take account fully and generously of the moral and human aspect of our position towards servants, will not relieve the subject of all its difficulties, but does assuredly afford one invaluable key for their solution. It is not going too far to say that there seems a definite place made for domestic servants, in the Divine order of things, the providential framework of society. They are neither, like children, wholly under tutelage, nor as dear to you as children who are your own flesh and blood, nor yet are they like the labourer or the driver of a hired carriage, your connection with whom terminates when he has finished his task. Unlike the former, there are certain wages justly belonging to them, and as clearly their due as any other honest debt. The latter is distinguished from them by the circumstance that he has customers who are kind to set over against customers who are harsh, and that he has a house of his own where he is independent and free. If your servants are to enjoy any moments of unconstrained and peaceful home life, they must find the opportunity under your roof. If there is to be recreation for them as well as toil, it will be by your permission, and with or without the feeling on their part that it is a gratification to you when they are gratified. While they remain in your service, their whole existence may be said to be comprehended, and to go on, within the boundaries of a little empire over which you are supreme. How much, during that period, do you mean to learn of their capacity for being happy, or for being trusted, and how much do they yet know of your ability to identify yourself with other feelings and ambitions than your own? It is very necessary that they should be aware of your vigilance and your authority; have you tried the experiment of how far they will reward confidence, and do their work well if they find that you give them credit for being upon honour, and acting from principle? At least one half the power of every human being remains latent and valueless till so developed and called into action. At the cost of breaking off somewhat abruptly, we must find room for one or two more of those golden sayings from "The Claims of Labour," of which one was introduced, with the author's name, at the beginning of this paper.

You must not be much surprised at the ingratitude of those to whom you have given nothing but money.

Once give your mind to suspicion, and there will be sure to be food enough for it. In the stillest night, the air is filled with sounds for the wakeful ear that is resolved to listen.

A man of any wisdom in domestic authority, so far from making large claims to the love of those whom he rules, and exacting all manner of observance as his due, will often think with fear how unworthy he is of the affection even of the dullest and least gifted creature about him.

In commenting on any error of an agent or dependent, beware of making your own vexation, and not the real offence, the measure of your blame.

No sentimental benevolence will do; nor even, at all times, a warm and earnest philanthropy: there must be the inexorable sense of duty arising from a man's apprehension, if but in a feeble degree, of his relation towards God, as well as to his fellow-men.

Correspondence.

IN RE THE REV. ROBERT MOORE.

To the Editor of the Nonconformist.

SIR,—It may interest some of your readers to know that this estimable son of the "Poor Man's Church" only received (calculating compound interest at 5 per cent. per annum) the moderate sum of 3,734,000*l.* for his arduous labours on behalf of the cause of Christ in England.

Yours obediently,

BETA.

Hackney, Sept. 18th, 1865.

OFFICIAL TESTIMONY RESPECTING CAPITAL PUNISHMENT.

To the Editor of the Nonconformist.

SIR,—The following official testimony to the inefficacy of the death penalty appears to be important and interesting, and I would respectfully suggest its insertion in your columns as a means of giving it the publicity so desirable. Dr. Lyford was for many years medical officer of Winchester county gaol.—Yours very truly,

WILLIAM TALLACK,
Secretary to the Society for the Abolition of Capital Punishment.
36, Southampton-street, Strand.

"Brighton, Sept. 1, 1865.

"Dear Sir,—In reply to your letter of the 19th ult. I beg to inform you that, having been attached to a large county prison throughout a very extended series of years, in which it was a part of my painful duties to witness on the scaffold all the executions, amounting to about forty in number, which took place during that time, affording me an almost unprecedented opportunity of making observations and reflections on this melancholy subject, I have often been desirous of reporting the result of my extended experiences to those philanthropic individuals who might feel interested in gaining every information on the effect of capital punishment, with the view of arriving at a legitimate conclusion as to the expediency of continuing or abandoning this mode of punishment.

"The number of criminals whose execution I have

officially witnessed may appear somewhat large; but it must be borne in mind that it is only within a comparatively few years that executions have been restricted to the crime of murder, previous to which the forger, the sheep-stealer, the horse-stealer, and the burglar met with a similar fate, enlarging, therefore, most considerably, the number of victims for the scaffold.

"On inquiry of the respective culprits, just immediately before their execution, as to whether they had ever been present at a public execution, with two exceptions they all replied in the affirmative, and several stated, they were sorry to say, that they had witnessed many. In their particular cases, then, it is quite undeniable that the spectacle at the gallows exerted no restraining power in preventing the perpetration of the self-same bloody and inhuman deeds. And I doubt not but a similar confession would be made amongst criminals generally.

"Can we arrive, then, at any other conclusion but that public executions have entirely failed in accomplishing the special object for which they were instituted, and that they should therefore be at once discontinued? For under this sanguinary law doubtless murder has actually flourished.

"Again, the advent of a public execution is just the precise occasion of attraction for the multitude. For, alas! the diffusion of education—nay, even the dissemination of religious principles—appear to have utterly failed to destroy this most unnatural craving for witnessing these cruel and barbarous exhibitions. On these occasions the spectators, consisting of men, women, and children, from far and wide, and whole families arriving many hours previous to the execution, pass their time in noisy laughter, foul language, coarse jokes, confusion, and disorder, together with the slighter breaches of the peace, and immoralities of every description. The spectacle having ended, too frequently the remainder of the day is spent at the public-house, and too often finished with drunkenness. Such demoralising influences, as a matter of fact, are calculated in the highest degree to ensure regular employment to the public functionary at the gallows.

"Now, as to the amount of suffering which the malefactor undergoes, my experience leads me to say that life is not so quickly extinguished as is usually supposed. Having been in the habit of feeling the pulse immediately on the fall of 'the drop,' I have not unfrequently found it to beat for five or six minutes, more or less regularly, accompanied with convulsive drawing up of the body, being violent efforts for respiration—would that I could be certain without consciousness. On these occasions I have discovered that the strangulation has been incomplete, owing to the maladjustment of the rope. I am of opinion, therefore, that death at the hand of the public executioner is too often a painful and prolonged one.

"But the question is yet to be solved—What should be the fate of the convicted murderer? Is he to be permitted, as in olden time, to become a wanderer and fugitive over the land? The idea is preposterous. Rather indeed should he be made to expiate his crime in perpetual banishment, away from his fellow men, in the very bowels of the earth, in the mines or in the coal fields, where, although the natural term of his years might be considerably abridged (the life of the miner averaging only forty years), he would, doubtless, in solitude and darkness, soon be made to feel most keenly, and with deep and sincere contrition, the enormity of his crime and a pungency of remorse and genuine repentance, the conviction of having grievously offended both man and his Maker.

"Should this momentous subject be brought forward for discussion, may we not hope that our Legislature may be induced to abrogate altogether the law of capital punishment, and, in the cause of public morality and genuine Christianity, consign to oblivion the monstrous anomaly which, in this Christian country, legalises the public strangulation of one Christian by another?

"H. G. LYFORD, M.D.

"Mr. William Tallack."

Foreign and Colonial

THE GERMAN POWERS AND THE DUCHIES.

A proclamation has just been issued by Lieutenant-General von Manteuffel to the inhabitants of Schleswig upon assuming the government of that duchy. It says:—

By the Gastein Convention you are transferred to a separate administration under the authority of the King of Prussia. Government by Prussia signifies justice, public order, and the advancement of the general prosperity. In assuming the government, I promise to regard your interests, and expect obedience to his Majesty's commands.

Herr von Zedlitz, the former Prussian Civil Commissioner in the Duchies, has undertaken the civil administration, subject to the authority of General Manteuffel. He has announced that the Government of Schleswig will be divided for the future into four departments. The Customs and telegraphic branches will be carried on at Flensburg, and the postal administration at Schleswig, each under its former chiefs.

Dr. May, former editor of the *Holsteinische Blätter*, published at Altona, who was recently arrested by the Prussian authorities in that city, has been conveyed southwards in a closed carriage, under military escort. It is asserted that he was taken to Friedrichsort, where he will remain for the present.

Field-Marshal von Gablenz, the new Governor of Holstein, has arrived at Kiel, and issued a proclamation addressed to the inhabitants of the duchy. The Field-Marshal expresses the hope that, as the representative of the Emperor of Austria, he would meet with the same kindness which had been shown by them to the Austrian troops. The proclamation then continues:—

I rely with full confidence also on your manly character, which has already shown itself on former occasions, and on your sense of legality. This reliance facilitates the fulfilment of my mission, the dificulties of which I do not fail to understand. These difficulties can, however, be overcome by your quiet attitude and your real patriotism. I will maintain the autonomy of your Administration, which is so splendidly developed, and, above all, I will allow the native-born citizens of Holstein to share in the public management of the affairs of the duchy.

I promise you the conscientious application of the existing laws, the utmost possible advancement of your moral and material properity, energetic and rapid execution of the duties of Government, and the strict exercise of an impartial administration of the law. Holding aloof from the exercise of any decided policy, I am inspired solely by the desire of remaining a stranger to all party intrigues, of striving incessantly to develope the prosperity of the country, and, strengthened by the confidence of the population, of meeting the justly founded wishes of the people.

ITALY.

This morning Senor Ulloa was received in solemn audience at Florence by King Victor Emmanuel, in order to present his credentials as Spanish Minister to the Italian Court. Senor Ulloa said:—

The ancient allianoes which have existed at different periods between the Royal families of Spain and Savoy, and the common interests of the two nations, who have the same origin and the same political institutions, are a sure guarantee that the good understanding now happily re-established will every day become more firmly consolidated.

The King replied as follows:—

The ancient alliances between my family and the Royal family of Spain are an agreeable historical reminiscence for us, and a pledge of durable affection between the sister countries, who have the same institutions, the same ancient traditions of friendship, and the same glorious recollections.

AMERICA.

Advices from New York are to September 5.

General Slocum has forbidden the formation of militia companies, which Governor Starkey had ordered to be organised in every county of Mississippi, to prevent depredations by vagrant negroes and guerillas. General Slocum has also ordered all citizens possessing arms to deliver them up to the military authorities.

General Osterhaus having taken from the Court-room a prisoner on trial for an offence against the civil law, Governor Starkey telegraphed to President Johnson to ask for the delivery of the prisoner. Secretaries Seward and Stanton had previously given their decision that the military authority must remain to a considerable extent supreme in Mississippi, especially in cases of ill-treatment of negroes. It is supposed that Mr. Starkey will resign.

The killing of negroes by the white population is reported to be increasing throughout the South, especially where the Federal troops are withdrawn.

Conflicts between loyalists and those who aided the rebellion continue in East Tennessee. The Knoxville Vigilance Committee have summarily warned numerous Secessionists to leave the city.

The Georgia Central Railroad has been repaired for a distance of forty-five miles from Savannah. The cotton trade has consequently increased.

Mr. Johnson, in reply to the farewell address of the Colombian Minister, said that the United States would adhere to their republican principles constantly, and especially to the policy of seeking to preserve through peaceful courses the establishment of free institutions throughout the American continent.

The public debt is officially reported to have been on the 1st September 2,757,000,000 dols. The increase for the month is only 436,000 dols.

Archbishop Kenrick, of St. Louis, has publicly forbidden the funeral of a Fenian brother with Fenian observances in St. Patrick's Church, in that city. He has also announced that the members of that brotherhood are not admissible to the Church Sacraments, and that he regards the association as immoral and illegal in its objects, exciting rebellion in Ireland, and tending to unsettle the relations between the United States and Great Britain.

Meetings of Fenians are now held in all parts of the Northern States, and large funds are being collected and sent to Ireland, or expended in the purchase of arms here.

Mr. Jefferson Davis has recovered. A petition for his pardon has been submitted to President Johnson by the ladies of Hollysprings, Mississippi.

AUSTRALIA.

The news from Melbourne is to the 26th July. A letter of that date says:—"The Tariff and the Appropriation Bill united in one measure passed the second reading in the Assembly on the 20th, after a long and animated debate, which, on a division, terminated in favour of the Government—ayes 41, noes 16. On the following evening it was sent up to the Council, and passed the formal first reading. Last evening, on the order of the day being called on for the second reading, the measure was rejected summarily, after the form of a debate which poorly disguised the foregone conclusion. Thus, almost at the end of the session, we are without an Appropriation Act or Supplies, and in lieu thereof we have a crisis in which the two Chambers are in conflict, and neither in a mood to give way. Although the Government policy has received the sanction of the Assembly by a majority of almost three to one, this is not heeded by the Council, who claim concurrent authority with the Assembly in dealing with all measures alike, money bills included. This claim the Assembly denies and resists, and thereupon issue is joined."

"The two Houses, though at issue on so many other particulars, have agreed on an address to her Majesty on the subject of the Colonial defences. This address, the result of the deliberations of a special committee of the Assembly, was brought up the Chairman, Mr. O'Shanassy, and was at once unanimously adopted. It puts neatly and compendiously the merits of this question from a Victorian point of view. It recommends that 100,000*l.* should be devoted to the immediate purchase of guns of the most effective construction, and that Imperial co-operation should be invited, inasmuch as imperial interests are so largely involved in the trade and shipping of our port. The Council at first declined to co-operate with the Assembly in this matter, but subsequently gave way; and therefore the address now goes to England as the joint address of the two Houses.

"The Land Act is now in full operation, and continues to work well."

New South Wales advices are to July 20th:—"Bush-ranging has altogether disappeared from the colony. The chief actors have met that death their crimes deserved, the one or two minor villains have fled from justice, and a disgrace, upon which the country was justly sensitive, has ceased to stain its annals."

FOREIGN MISCELLANY.

QUEEN VICTORIA AND THE PEOPLE OF COBURG.—Before leaving Germany, Earl Granville, on behalf of the Queen, addressed a letter to the authorities and people of Coburg, thanking them for the sympathy manifested on the occasion of the uncovering of the monument to the late Prince Consort. Her Majesty, the letter says, had been deeply moved by the proof of the affection borne towards the prince, and as the birthplace of her lamented husband and her mother, Coburg would always be dear to her.

THREATENING LETTER TO HERR BISMARK.—Some violent partisan of Denmark has sent a letter to Herr Von Bismark, in the name of the "Iron Bond," threatening him with death in a fortnight unless he allows the Schleswig-Holsteiners and their Duke to obtain their rights and gives up the Duchy of Lauenberg. Marshal Von Gablenz, the new Austrian Governor of Holstein, has issued a proclamation urging the inhabitants to meet him with kindness, and promising to maintain the autonomy of the administration, and to give native-born citizens a share in the public management of the affairs of the Duchy.

THE QUEEN OF SPAIN AT BIARRITZ.—A *Daily News* correspondent describing the recent visit says:—"A detachment of the Cent Gardes preceded and followed the carriage, in which were the Queen and the Infanta, both dressed in black, with the national mantilla, and having in front of them the Emperor and the King in uniform. The Queen is stout, and has what is commonly called a good-natured expression, yet not devoid of a certain regal air; the Infanta is a young girl with pretty delicate features, and, to English eyes, would look much older than she really is. In the second carriage came the Prince of the Asturias, a boy about seven years old, heir to the Spanish throne, and by his side the Prince Imperiale, who, cap in hand, kept bowing to the people. Looking at his little pale face, with downcast but intelligent eyes, one might have doubted whether he was wondering at the crowd like a child, or smiling on it as a prince."

THE ENTENTE CORDIALE.—M. Alfred Assollant has an article in the *Courrier du Dimanche apropos* of the *fêtes* at Cherbourg, Brest, and Portsmouth. The following passage indicates M. Assollant's mode of treating the subject:—"Glory be to God, 'tis all over. The plating of the ships have been compared, and found to be of equal thickness. The range of the guns was tried and found to be adequate. M. Dupuy de Lome is content; M. Treuille de Beaulieu satisfied; M. Armstrong is joyful; M. Whitworth happy. The Marquis de Chasseloup-Laubat has embraced the Duke of Somerset, and has been embraced by him. There was a good dinner at Cherbourg—a capital one at Brest; great quantities of roast beef at Portsmouth. The Magenta offered her arm to the Warrior, and the Achilles did the same to La Gloire. '*Vive l'Empereur!*' and '*Vive la Reine!*' were shouted. Port ran like a river, and Bordeaux like a stream. They are fine fellows—we are fine fellows—you are fine fellows. Hurrah! Vivat!"

THE DEATH OF PRINCE ALFRED'S COOK.—"An Eyewitness" sends to the *Times* a version of the death of M. Ott at Bonn, which, if correct, shows that there is much misplaced indignation in this case. He says:—

Returning from an evening party at Bonn on the 4th of August I was attracted by a row in the streets. Eight or ten persons were fighting. One man (who I afterwards learnt was Mr. B., a student) lay senseless on the ground, and another (M. Ott) stood bleeding. M. Ott had been entertaining a party of friends on the eve of his departure for Coburg, and some quarrel having arisen in the public room where they had supped, they continued to talk in an excited manner on their way home. Count Eulenberg (a volunteer in the Hussars) and Mr. B., attracted by the noise, and supposing some friends they had left a few moments before to be engaged in a quarrel, ran to their assistance. On discovering their error they turned to go, when M. Ott and party seeing two men rush towards them, mistook them for assailants. Words were exchanged, and, both parties being inebriated, blows ensued. Mr. B. was knocked down, and Count Eulenburg attempted to draw his sword, but found the sheath empty. He then struck with his sheath in self-defence, the others using their sticks. It was at this moment I arrived on the scene, and several policemen followed almost immediately. The party dispersed, leaving the two wounded men. Mr. B. was carried home, and I myself accompanied poor Ott to the hospital in order to have his wound dressed. The surgeon pronounced the wound a slight one, and allowed him to walk home. I went with him to the door of his house, where I left him to the care of some of his friends. The next day a friend of Ott delivered Count Eulenburg's sword to the authorities at Bonn, with the statement that he had found it on

the ground. Six days afterwards poor Ott died of erysipelas and brain fever, which, though doubtless brought on by the wound, proved him in the doctor's opinion to have been in a very unhealthy state. At the *post mortem* examination twelve medical men attended, and declared the wound to be a slight one, and inflicted by a stick or some blunt instrument. A mixed commission has been appointed by the Government to make all inquiries, but in my opinion for them to decide who dealt the fatal blow is an utter impossibility. I, who was an impartial spectator, could not distinguish the different parties. It was quite dark, and they all seemed to hit right and left, so that it is even possible that Ott received the blow from one of his friends.

A STORY OF THE BRIGANDS.—A correspondent of the *Temps*, writing from Castellamare (Naples) on the 9th inst., says:—"I must not omit telling you that a courageous young girl has just rid the country of an infamous brigand chief named Mousia, for whose capture, alive or dead, a large reward had been offered. A few evenings since Mousia went to a lone house near Monteforte, in the district of Avellino, occupied by a farmer and his family. After imperiously demanding many things which the poor people could not supply, the brigand consented to accept a good supper. While he was eating it in the presence of the terrified farmer and his wife, their eldest daughter approached the table as if to arrange the dishes, and suddenly plunged a poignard into the brigand's neck, killing him on the spot. For this daring deed the young woman received the reward offered by the prefect, amounting to 4,250fr. I have just seen the original of a letter addressed, on the 10th ult., to a wealthy farmer named Donantonio, who had a thousand sheep destroyed last year because he refused to send a sum of money demanded by a brigand named Giancola, the writer of the letter abovementioned, which is to the following effect:—'Don Donantonio—I wish to whether you will send me this year 2,500 ducats (10,000fr.), four suits of clothes, with cloaks, hats, and boots, also ten shirts, ten pairs of drawers, twenty handkerchiefs, two gold watches with chains, and that immediately and without evasion. The money I must have to-morrow; I will allow you ten days to get the other articles. I trust we shall remain friends. I have nothing more to say. GIANCOLA."

NEW BRUNSWICK AND CANADIAN CONFEDERATION.—A long minute has been addressed by the Executive Government of New Brunswick to the Lieutenant-Governor in reference to Mr. Cardwell's despatch of the 24th June last. In this minute the Council call attention to the fact that a Parliament was specially elected to test the opinion of the people upon the Confederation scheme, who, after mature deliberation, refused it by an overwhelming majority, because unable to discover in it that which "gave promise of either moral or material advantage to the empire or themselves, or that afforded a prospect of improved administration or increased prosperity." Loyalty, as much then as now, animated the people of New Brunswick, and, if there was a necessity for it, they would place all their resources at the disposal of the Imperial Government, but they did not believe that the Quebec plan of Confederation would either render their strength more available or increase it. The Government also claim that Canadian local exigencies were the sole motive and groundwork of the scheme, and while giving respectful attention to the wishes of the Imperial Government, they must unhesitatingly protest against the destruction of their own autonomy. The Executive say that the right of self-government would be a mockery if the province were compelled to yield, on these all-important questions, to the wishes of the mother country. In reply to this minute, Mr. Cardwell, writing on the 4th August, says: "I still confidently anticipate that the serious consideration of the province of New Brunswick will be given to the earnest and friendly suggestions which, on the part of her Majesty's Government, it has been my duty to convey to them through you."

A NEW HINDOO SECT.—An association called the Veda Somajam has lately been established by the educated Hindoos of Madras, in imitation of the Brahmo Somaj of Calcutta. Its aims and objects may be gathered from its covenants, which are as follows:—

1. I shall worship, through love of Him, and the performance of the work He loveth, the Supreme Being, the Creator, Preserver, the Destroyer, the Giver of Salvation, the Omniscient, the Omnipotent, the Blissful, the Good, the Formless, the one only without a second; and none of the created objects—subject to the following conditions:—

2. I shall labour to compose and gradually bring into practice a ritual agreeable to the spirit of pure Theism, and free from the superstitions and absurdities which at present characterise Hindoo ceremonies.

3. In the meantime I shall observe the ceremonies now in use, but only in cases where ceremonies are indispensable, as in marriages and funerals; or where their omission will do more violence to the feelings of Hindoo community than is consistent with the proper interests of the Veda Somaj, as in Sradhas. And I shall go through such ceremonies, where they are not comformable to pure Theism, as were matters of routine, destitute of all religious significance, as the lifeless remains of a superstition which has passed away.

4. This sacrifice, and this only, shall I make to existing prejudices. But I shall never endeavour to deceive any one as to my religious opinions, and never stoop to equivocation or hypocrisy in order to avoid unpopularity.

5. I shall discard all sectarian views and animosities, and never offer any encouragement to them.

6. I shall, as a first step, gradually give up all distinctions, and amalgamate the different branches of the same caste.

7. Rigidly as I shall adhere to all these rules, I shall be perfectly tolerant to the views of strangers, and never intentionally give offence to their feelings.

8. I shall never violate the duties and virtues of humanity—justice, veracity, temperance, and chastity.

9. I shall never hold, or attend, or pay for, nautches, or otherwise hold out encouragement for prostitution.

10. I shall encourage and promote, to the best of my power, the remarriage of widows, and discourage early marriages.

11. I shall never be guilty of bigamy or polygamy.

12. I shall grant my aid towards the issue, in the vernaculars, of elementary prayer-books and religious tracts, and also of a monthly journal, whose chief object shall be to improve the social and moral condition of the community.

13. I shall advance the cause of general and female education and enlightenment, and particularly in my own family circle.

14. I shall study the Sanskrit language and its literature (especially theological), and promote the cultivation of it by means not calculated to promote superstition.

To-day, being the —— day of the month of —— of the Kalyada ——, I hereby embrace the faith of the Veda Somaj, and in witness thereof I set my hand to this.

ARREST OF FENIANS IN IRELAND.

The Irish Government has at last recognised the existence of the Fenians by an act of politic vigour. At nine o'clock on Friday night a large force of police was despatched from Dublin Castle to Parliament-street, where they divided into two bodies and blockaded both ends of the street. Admission was then demanded at the office of the *Irish People*, the organ of the Fenian Brotherhood, but no response was given, upon which a detachment of constables was sent to guard the back entrance of the house, and the door was broken in. Ten persons, including the proprietor, were made prisoners, and carried, under a strong escort, to the College-street Police-station, the police remaining in possession of the premises. Two men were suddenly arrested as they were following behind in the crowd, and others were taken into custody during the night or in the course of Saturday. The *coup* was entirely unexpected, and the resolution upon which the warrant was issued had been taken by the Privy Council, after anxious deliberation, but an hour or two before. To this promptitude its complete success was no doubt mainly due. No resistance was offered, and the only one who protested was a man named Murphy, who described himself as an American citizen, and stated that he should invoke the protection of Mr. Seward. So quietly and efficiently was the whole affair managed that little excitement was produced at the time, and before a mob could assemble all the types, files, and manuscripts, including the list of subscribers, had been safely lodged in the Castle yard. It appears that Saturday is the day on which the *Irish People* is published; but it is supposed that the country edition had already been posted before the arrival of the police. In the meantime an officer had been sent to the telegraph-office to prevent news of the arrest being forwarded to other parts of the country. Owing to this timely precaution the Cork police were enabled to capture a large number of suspected persons about three or four o'clock on Saturday morning.

On Saturday afternoon the Dublin prisoners—twenty-one in all—were brought before the sitting magistrates at the Central Police-office, and charged, in effect, with conspiracy and treasonable practices, with the view of levying war upon the Queen in Ireland and severing that country from the United Kingdom. A remand was thereupon granted until next Saturday, and bail was refused. The prisoners were greeted with vociferous cheering by a number of "roughs" as they were removed in the van, but no disturbance took place; and no other sympathy is felt for these misguided men besides pity. There is a good deal of satisfaction expressed at the measures taken by the Government, and it is expected that before next Saturday there will be a large batch of prisoners apprehended and charged as Fenians. Many whom the police are on the look-out for are hiding or have fled the city, while the haunts in which the meetings of the brotherhood were wont to be held are now altogether deserted. The city has been perfectly quiet, although of course the arrests of the Fenians caused a great deal of comment—on the whole, however, of a satisfactory nature. The number of the *Irish People* that had been seized did not appear to contain anything beyond its usual opinions, which were generally very strong.

Between seven and eight o'clock on Saturday evening the police arrested the following persons charged with being connected with the Fenian organisation:—Cornelius D. Keane, New Bride-street, law clerk; James Connor, James's-terrace, Dolphin's-barn, stonemason; and Martin H. Carey, Fleet-street, clerk. On yesterday (Sunday), about two o'clock, John Quigley, Upper Abbey-street, who was employed as a compositor on the *Irish People*, and a man named Carey, residing at James's-terrace, Dolphin's-barn, were likewise arrested. These prisoners are now in Chancery-lane stationhouse. In the house at James's-terrace, Dolphin's barn, in which the prisoners Connor and Carey were arrested, the police found several pistols and two bayonets, on one of which were engraved the letters "U. S." In the possession of the prisoner Luby, who was arrested on Saturday, some documents implicating a number of persons are stated to have been found by the police. The houses in which the members of the Fenian organisation in Dublin met, and which have been well known to the police for a considerable time past, have been completely deserted since the seizure of the *Irish People*, not one of those who were heretofore habitual frequenters of them having appeared since then. The city was perfectly quiet on Saturday night and Sunday night.

The Lord Lieutenant has offered a reward of 200*l.* for the apprehension of one man, named Stephens, who has several aliases, and is alleged to be a prime mover in the organisation. The county and city of Cork have also been proclaimed.

The *Cork Herald* has the following, headed "Good Times for Gunsmiths":—

We understand that a well-known establishment in the gun trade in this city disposed of nearly a hundred revolvers on Thursday. The purchasers of this large stock consisted of magistrates who had attended the county meeting on that day. Their worships are resolved to give a hot reception to any Fenians whom they may find lurking and wandering in their bailiwicks.

The Cork correspondent of *Saunders's News Letter* gives further particulars of the doings for and against Fenianism in Cork. He says:—

Those who doubted the existence of Fenian conspiracy in this city and county were not a little surprised when leaving their chambers this morning to learn that from an early hour the city was in charge of a large cavalry, artillery, and constabulary force, who before five o'clock had effected several arrests, some of the prisoners being persons in respectable positions, and of whom the public had no previous suspicion of being capable of connecting themselves with such a confederacy. That the conspiracy is of a serious character the Government has been for some considerable period authentically apprised; and that large quantities of firearms and numbers of drilled men are daily landed on these shores from America, the authorities are fully aware. Further evidence was supplied last Sunday by a Roman Catholic curate of the principal parish in this city, who addressed from the pulpit a large assembly of young people. He warned them against countenancing secret societies. He told them that he was aware that two rooms were to be opened in his parish that evening, and that the promoters denounced the clergy and pledged themselves if necessary to do violence to their persons.

The correspondent goes on to describe the concentration of constabulary in the city to the number of 400, and the arrival of a troop of cavalry and two pieces of artillery from Ballincollig. The police then proceeded to arrest, and brought to the Bridewell within two hours, the following persons:—

Mark Adams, an elderly man, chief engineer at the Cork Porter Brewery, with a salary of 400*l.* a-year, and nine children. He is a member of the Scots Church, and bore a good character. Many who know him aver that his identification is erroneous. John Kenealy, a buyer in the lace department at the establishment of Fitz-Gibbon and Co.; P. O'Shannessy, silk buyer in same employment; John Thomson, assistant in the shop of J. J. Geary, grocery, North Main-street; Bryan Dillon, attorney's clerk, Dillon's cross, St. Luke's; John Lynch, formerly a publican, who in 1862 was charged with being engaged in the riots that took place in this city on the day of the marriage of the Prince of Wales; and Michael Murphy, hatter, Great George-street. There was also a warrant for the arrest of J. J. Geary, but before the police could enter his house he escaped over the roofs adjoining. In Lynch's house was found a sword, brace of pistols, and the military uniform of a major. In the houses of other prisoners documents are said to have been discovered of a treasonable nature. The prisoners having been identified as the parties whose names were in the warrants, they were committed for trial at the next assizes (March, 1866) on a charge of "high treason." The prisoners were then conveyed to the city gaol under a strong escort. While these arrests were being made a house was searched at Blackrock, within two miles of this city, by a large force of constabulary. The search seemed to have failed in its object.

A proclamation for the arrest of Stephens, the Dublin Fenian, was issued in Liverpool on Monday, and a warrant for other prominent Irish Fenians was received. Meetings more or less private were held on Saturday and Sunday amongst the brotherhood, both at Liverpool and Birkenhead, and delegates were sent to London, Dublin, and elsewhere for consultation. Several Fenian members of the Liverpool Volunteer Artillery and Rifle Corps have within the last week or two resigned, and gone to various parts of the country. In houses well known on both sides of the Mersey, Fenians are said to drill nightly.

A Fenian was arrested in Liverpool on Wednesday, on the charge of robbery. On his person the following oath was found:—"I now, in the presence of Almighty God, solemnly swear allegiance to the Irish republic, now virtually established, to take up arms in its defence at a moment's notice; and that I will, to the best of my power, defend its territory and independence, and will implicitly obey the commands of my superior officer. So help me God."

In America the same rumours of an intended Fenian invasion prevail as in Ireland. The Roman Catholic Archbishop of St. Louis, much to his own honour, has gone so far as to exclude members of the association from the rites of the Church.

ARRESTS IN OTHER PARTS OF IRELAND.

The *Irish Times* has the following from its Mayo correspondent:—

CLAREMORRIS, Sept. 16.—Peter Malley, a young man, about twenty-two years of age, a native of the town of Kiltamagh, and a carpenter by trade, now lies in the county gaol to await his trial at the ensuing quarter sessions to be held at Swineford. He has been fully committed on a magistrate's warrant for unlawfully trying to administer to Mr. Wm. Meade, of Swineford, an illegal oath in the usual form. This is the first illegal act I have heard of.

In the *Clonmel Chronicle* appears the following:—

CASHEL.—This (Saturday) mornig, head-constable Uniake entered the shop of Mr. John Quirke, stationer, and seized on all the numbers of the *Irish People* of this date, and conveyed them to the police barracks. It is understood that similar measures have been adopted in other localities.

TIPPERARY.—Sub inspector Saville and a party of the Tipperary constabulary proceeded to the agency of the *Irish People*, and seized all the copies of that journal remaining unsold.

CLONMEL.—This morning, acting, we presume, under

the authority of the Privy Council warrant, the constabulary seized the *Irish People* and carried off a number of copies. Thus, in the second year of its mischievous existence this great Fenian light has been extinguished. It would appear that the order for seizure was general throughout Ireland.

The following has been received by telegraph:—

DUBLIN, Monday Night.—Two arrests have taken place in Dublin to-day—James Flood, employed in Brewery-street, and Edward Byrne, a tailor. Cornelius Kane, an attorney's clerk, has been sent for trial at the Cork assizes for administering illegal oaths. All those arrested at Cork were brought up to-day and remanded. Application will be made to Judge Fitzgerald for bail. The examination of the Dundalk prisoners stands over to see whether an indictment for treason cannot be preferred. A drill book has been found on the person who tore down the Government placard at Kingstown. Another has been found on Daniel Connell, at Nenagh. Several men have been sent to gaol at Kingstown and Waterford, for singing Fenian songs. Two hundred pounds reward have been offered for the apprehension of Geary, a publican, of Cork. Warner, a militiaman, is said to be the Cork informer. The *Cork Reporter* says:—"It has been ascertained beyond doubt that very large numbers of military now in Cork Barracks are not alone disaffected, but already sworn members of the Fenian circles. It has been thought advisable by the authorities to draft in artillery from Ballincollig, ready to control soldiers, if necessary. No disturbances anywhere." O'Keefe the person who wrote a letter about the Fenians burning Belfast linens in New York, has just been taken.

DUBLIN, Tuesday Morning.—An officer of the Confederate army was arrested at Queenstown at ten o'clock last night, with treasonable documents in his possession. He is accredited to the Fenian organisation.

CONDITION OF THE SOUTHERN STATES.

The correspondent of the *Times* at New York thus describes the present deplorable state of things in the late Confederate States. It will be seen, also, that the writer, contradicting other testimony, affirms that the South interposes no difficulties in the way of reconstruction, and is rather anxious than not for reunion:—

Everyone who has passed through the States lately in secession testifies that the wreck is complete, and but for the enterprise from new channels which will flow into the South it would probably be irretrievable. There is no latent vitality in the Southern States themselves which could lead to their recovery. All the wealth that was made there formerly was invested in slaves, and the whole of this property was summarily destroyed by a stroke of Mr. Lincoln's pen. There are thus no resources in reserve to fall back upon in this time of trial and adversity. The entire system of labour has been revolutionised, and thus the very fruits of the earth cannot be secured unless help from without is furnished. The prostration of the South is much greater than many in England can suppose. A few facts will serve to show how utterly the South had exhausted its strength before Lee was surrounded by the Union armies and reluctantly surrendered. In the early part of 1861 gold was at 5 premium in Georgia, and by the end of the year it had advanced to 30. The first three months of 1862 found it fluctuating between 20 and 60, and before the end of June the dollar in gold was worth 2 dols. In November the gold dollar was worth 3 dols.; seven months afterwards (in July, 1863) it was worth 10 dols.; in December of the same year the premium had advanced to 21 dols. Down to December of the following year (1864) the price varied between 21 dols. and 35 dols., and from that time it advanced by giant strides. In April of this year, when the troubles of the South were fast overwhelming it, the dollar in gold could not be bought for less than 80 dols. in paper; on the 20th of April the price was 100 dols.; on the 26th, 200 dols.; on the 27th, 300 dols.; on the 28th, 500 dols.; on the 29th, 800 dols.; and on April 30 it was 1,000 dols. At last, on May 1, the gold dollar was quoted in the Southern brokers' lists at *twelve hundred* dollars premium, and it was on this day that the last sale of Confederate notes was made.

To single out an individual State in further illustration of the condition of the late Confederacy, when the war began, Charleston, South Carolina, had 15,000,000 dols invested in bank stock. Of that sum every vestige has been lost. It had 5,000,000 dols. of bills in circulation, of which the market value is now said by a local paper to be 20 per cent. It had 20,000,000 dols. in railways, and as the railways are destroyed the money is gone. There were three insurance companies, all of which were obliged to abandon business. "Of 5,000 houses in Charleston," states a journal of that city, "1,500 have been burnt, and others almost irreparably damaged. Of estates and secedents and minors, and of property in litigation, four-fifths are represented by Confederate securities, and are, therefore, valueless." The estates in the districts have been seised for taxes, or long since abandoned. The cotton estates in the interior are now as bare as a wilderness. The money which the inhabitants possessed was invested in Confederate securities, which are now so much waste paper. The farming stock has all been carried off or destroyed, the funds of churches, schools, and similar institutions have been swallowed up in the general gulf, and property invested in slaves, representing 200,000,000 dols., has also disappeared. "And thus," says the Charleston paper, "of the 400,000,000 dols. worth of property in the State in 1860, but little more than 50,000,000 dols. now remains. The State, indeed, resembles a vast wreck. Something valuable may possibly be saved by time and labour; but at present it is a mere mass of broken spars and shattered timbers. When the *débris* is cleared off, and the killed and wounded disposed of, something may be done. At present, even the extent of the destruction is hardly realised."

With scenes such as these before them it is no wonder that the people of the South are heartsick at the very thought of war. However strange it may seem to the English nature that men who have been so terribly beaten should be on good terms with their victors so soon, it is a fact that there is not one Southern man out of a hundred who is not now as strongly a Union man as Mr. Seward himself. Recent converts are always eager, and possibly the enthusiasm of the Southern people for the "old flag," and the rest of it, is occasionally a little suspicious. But at heart they are for peace, and not for peace only, but for unity in the Legislature, and for obliterating all the bitter feelings of the past. "If our advocates here and elsewhere," a prominent leader of the late Confederacy said to me recently, "would but let us alone, since they cannot do us good in any other way, they would entitle themselves to our gratitude. We want Northern men and Northern money to help us. We can get neither while the papers which are supposed to represent our views affirm that we are preparing for another attempt to break up the Union." And, again, another said, "Why should we want to fight now? Slavery is gone; it was the one great source of disagreement between us. All the fighting in the world could not bring it back again." At the Mississippi Convention, held a few days ago, the Hon. W. T. Martin, a major-general in the Confederate army, said he went into the contest from a feeling of loyalty to his State, but he had never wished to see the Union broken up. The persons who had been loudest in their outcries against the Union had been the first to run away when a draught was made; "they were the very people who had brought on the war, and their deluded victims were the ignorant people." This gentleman added:—"In God's name, let the South never again rebel upon such a miserable, miserable delusion as the right of secession. He hoped most devoutly that there would never again be any attempt to separate from the National Government. He was tired and sick of war—tired of fighting the battle of others, who enticed him and others with lying speeches, and, when the day of their calamity came, deserted them to their fate."

Such is the spirit in which the South itself is accelerating the work of reorganisation. No doubt there are many vast difficulties yet to be surpassed before that work can be deemed to have materially advanced; important issues have still to be decided, intricate political problems to be unravelled. But it is a great thing to have the people apply themselves with heartiness and sincerity to the restoration of their country in their own way. I have no doubt that it will be said, "The Southern people are *not* in a yielding spirit—they have *not* abandoned the fight, but only postponed it." But those who will so allege are among the judicious persons who bragged and ran away, who beheld the struggle at a safe distance, who are not now on the scene of the late strife to know the truth, and who shut their eyes and ears to all that is being said and done by the mass of the people. There are some men in New York who say, "The South will have another struggle for victory." They were the identical men who said originally, "The North will never fight; the Yankees are all cowards; England will be obliged to recognise the Confederacy in order to get cotton; the Northern States must be bankrupt soon; the South must win."

LORD STANLEY AND THE HOUSE OF COMMONS.

Lord Stanley, in replying to the toast of "The House of Commons," at the luncheon given by the Mayor of Birmingham to the president and some 400 members of the British Association on Monday, said:—

I always respond with pleasure on behalf of the House of Commons. I have sat in the House for nearly seventeen years, and I can say with pride that the longer I have known it the higher has arisen my respect for its ability and for its common sense. I believe, both as regards men and influence, the opinion of the House of Commons collectively is generally better than that of any individual member of it. (Loud cheers.) I say this for the benefit of young members. (Laughter.) The House, as long as I have known it, has always shown a marvellous tact, almost approaching to instinct, in discerning those who are likely to contribute anything to its debates, and who are those who merely get up to waste time, and to air their vocabulary. (Loud laughter.) I have heard men who have spoken with real fluency and eloquence; in a word, men of that kind who are described as having great command of language, when probably it would be truer were you to say that language has great command of them—(cheers)—because they have about as much command of it as a man has of a runaway horse. (Laughter and cheers.) Men of that class I have described as not knowing what they were going to say when they got up, not knowing what they were saying when on their legs, and not knowing what they had said when they had sat down. (Cheers and laughter.) Many and many a man of that sort is left to declaim to empty benches, whilst you have the ear of 400 or 500 members listening in silent respect to some one else, who certainly hadn't the gift of oratory, and brought his sentences out head foremost, or tail foremost, until you almost wondered how it was possible a man could speak such bad grammar. (Loud applause.) The House of Commons soon found out when a man only spoke commonplaces, and nothing more; and the other man who, though very awkardly and uncouthly, really intended to contribute some new idea to the discussion that was going on. (Cheers.) I recollect, about a dozen years ago, when the discussions about competitive examination for the public services first came on, somebody said, by way of a sneer, "Oh, if this principle of competitive examination is such a good thing, why do you confine it to the clerks? why not have it also for the secretaries of state and chancellors of the exchequer?" Well, my answer was and is, this is exactly what we do; no man could obtain a leading position in the House of Commons without passing through a competitive examination of this kind. (Cheers.) It is a trial of physical strength and endurance; a trial of patience and of temper; it is a trial of readiness, of thorough and accurate knowledge, and last and chief of all, it is a trial of common sense and knowledge of the world. (Loud applause.) If a man fails entirely in any one of these particulars, but more especially if he fails in the last, he may do very well elsewhere, but he is not the man who will take a leading part in the House of Commons. I suppose there is no popular assembly that has ever existed amongst men that has commanded so much respect and exercised so much power as the English House of Commons. (Loud cheers.) Now, why is it? To give you all the causes would be too long a story to tell here. It is because there never has existed in the world a legislative body whose component members were so thoroughly independent in social position and feeling. Take the whole House through, count up—you may easily do it—the number of those who are known to be aspiring to high political office; deduct again—and I am happy to say they are very few—those who are supposed to come in on the speculation that they may drop in for a comfortable place somewhere; deduct both these classes, and they still leave behind a great majority in the House. I say again the great majority of the House on both sides is composed of men who have nothing to fear and nothing to gain from any minister, and who can, therefore, follow a minister without servility, and oppose him without asperity. (Loud cheers.) As regards the character of the House of Commons, I for one am not afraid it will ever lose the position it now holds in public opinion. (Loud cheers.)

THE CATTLE PLAGUE.

A meeting of the City Committee on the Cattle Plague was held on Saturday. From the reports given in on that occasion it would appear that their labours are not much appreciated in any quarter. The subscriptions raised under their auspices for compensation to owners of diseased cattle have not yet reached 2,000*l.*, and the bulk of that has been given by persons connected with the cattle trade. Their plan for establishing sanitariums where cattle in the first stage of the disease might be taken for cure is likely to be stopped from the difficulty of obtaining sites, as owners of waste ground will not part with it for such a purpose.

A deputation from the Markets Committee and the Sanitarium Committee of the Corporation of London, attended on Monday at the Privy Council Office, by appointment, to have a conference with the Lords of the Council. The deputation consisted of the Lord Mayor, Dr. Aldiss, Dr. Letheby, Dr. Ansell, Mr. Fricker, Mr. Keff, Mr. Carrett, Mr. Hale, and Dr. Sims. The Lords of the Council present were Earl Granville, the Duke of Somerset, Lord De Grey, and Mr. Cardwell. The first subject that was introduced was that of the Orders in Council, and the deputation called the attention of their lordships to the vagueness of some of those orders, and to the difficulty of obtaining convictions at present under them, but they suggested that if additional inspectors were appointed, and the police were instructed to interfere more actively than they did at present, the orders now in force would probably be found sufficient. Their lordships promised to take this into consideration. Dr. LETHEBY then brought forward the subject of the proposed sanitariums, and said that he, as well as the medical gentlemen present, and a great many other professional gentlemen, were fully impressed with the conviction that the disease was curable if it was attended to in the early stage, and that it would be very important to endeavour to carry out this view by means of the proposed sanitariums. They were therefore anxious to know whether the proposition would meet the sanction of the Government, as if they were opposed to the establishment of sanitariums it would be useless to proceed further. One or two others of the deputation also addressed their lordships upon the same subject, and after a short deliberation, Lord GRANVILLE said his colleagues in the Council, with himself, had been desirous of having the advantage of the practical knowledge of the gentlemen composing the deputation, and he gathered that it was their unanimous opinion that the Orders in Council now in existence were not sufficiently carried out; that the Metropolitan market authorities had not the means of preventing a certain number of diseased cattle from entering the market; that they suggested the employment of a larger number of inspectors, aided by the police, and a more complete supervision of all the cow-houses. Dr. Letheby had given a very interesting account as to the wanton manner in which cattle were destroyed, instead of the knowledge of treating the disease being furthered. The establishment of hospitals had also been suggested. The Government had not taken on themselves to do that, Professor Simonds and others skilled in veterinary science being of opinion that sanitariums would rather tend to spread the disease than otherwise. He (the Lord President) did not think it would be wise to have recourse to them. The council would not, however, offer any objection to any one sanitarium where a cure might be tried. He might say that they (the Council) had been occupied within the last few days in organising a Royal Commission to inquire into the origin, the nature, and the remedies of the disease, and he thought that before long they would be able to complete the commission, and that it would enter on its labours as soon as possible. With that assurance the deputation took their leave.

On Saturday, at the Clerkenwell and Southwark Police-courts, cowkeepers were fined for sending out diseased animals.

The cattle-plague is getting worse and worse in Edinburgh. One Saturday no fewer than twenty new cases of attack and thirteen deaths were reported. The disease is also stated to be spreading in Glasgow, Govan, and other places.

The cattle-plague has made its appearance in the north of France. The stock of a breeder at Wattrelos (in the department of the Nord) having been attacked, the whole of the animals were killed and buried, with the exception of one, which has been left and kept completely isolated, in order that the different phases of the disease may be studied.

The number of patients relieved at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was 102 during the week.

Court, Official, and Personal News.

The Queen and Royal family are at Balmoral. On Saturday evening they were joined by the Prince and Princess Louis of Hesse, with the Princesses Victoria and Elizabeth. A Scotch paper says:—

Shortly after her arrival the Queen, accompanied by one of the Princesses, drove round Craig Gowan, returning to the castle. Her Majesty, it is said, is to remain for seven or eight weeks. The country here just now presents everywhere a most beautiful appearance. Vegetation that had been completely checked by the long and severe drought, having been revived by the late copious and genial rains, exhibits everywhere a luxuriance rarely to be seen at this advanced season of the year. The grass fields have put on anew their mantle of green, and even the woods have resumed their freshness and the delicate tints of early summer; and as the weather is now fine, with every prospect of continuing so, the sojourn of the Royal family on Deeside never commenced under more favourable auspices.

The Queen's sojourn at Balmoral is distinguished for the absence of anything approaching to ostentation or parade. A subdued quietness seems to pervade the whole establishment, so much so that it is almost difficult to realise the fact that the Queen of England, the sovereign of the mightiest empire that the sun shines upon, is dwelling in the midst of us. Her Majesty is frequently seen walking by the side of the river, accompanied by one of the Princesses, or a lady in waiting, attended only by a footman, or driving out with a retinue not distinguished from any private lady. It is the exhibition of these simple tastes and habits that has endeared her Majesty so much to the unsophisticated inhabitants of Deeside.

The Prince and Princess of Wales, with Prince and Princess Louis of Hesse, and Princess Hilda of Anhalt, left Marlborough House on Friday night for Scotland. They reached Aberdeen on Saturday afternoon, and from thence drove off for Aboyne, Abergeldie. The Prince and Princess of Wales are expected to reside at Abergeldie four or five weeks, and then return to the South.

The other day the Crown Princess of Prussia had a narrow escape. Travelling with her husband by an extra train near Frankfort, their carriage was smashed in. Happily, no one received any bodily injury.

Prince Amadeus, son of the King of Italy, arrived in London on Saturday. He has since been visiting the sights, the Tower, Thames Tunnel, &c.

Mr. Gladstone, Lord Stanley, and the Duke of Argyll, having been unable to supply the place of Lord Palmerston in opening the Bristol Industrial Exhibition, the mayor of the city will officiate at the inaugural ceremony.

The personalty of the late Sir Joseph Paxton has been sworn under 180,000*l.*

The Queen has been pleased to permit the announcement that the Great International Horticultural Show and Congress of next year is under her Majesty's patronage.

It is stated that the Admiralty have decided to try a series of experiments with the view of ascertaining the effectiveness of torpedoes, and with this object have ordered the Terpsichore to be dismantled and experimented upon at the entrance to Chatham harbour.

General Langiewicz, the celebrated Polish insurrectionary leader, who was for a long time a captive in Austria, arrived in London a day or two ago.

The report that Mr. Stansfeld is to go back to the Admiralty gathers strength and obtains credence.

It is said that Mr. Benjamin, ex-Confederate Secretary of State, intends to join the English Bar. He is an eminent and eloquent lawyer.—*Liverpool Albion.*

The *Caledonian Mercury* says:—

Mr. Bright, M.P., who had been residing with Mr. Potter, M.P., at Pitnacree, Dunkeld, has arrived at Mr. M'Laren's, M.P., at Newington House. Last night (Monday) a deputation from the Anti-Clerico-Police Association, taking advantage of the hon. gentleman's visit, waited upon him in reference to the persecution of Dissenters in this city, and with a view to the course that should be taken by them on the meeting of the new Parliament. The deputation were most cordially received by the hon. member, and obtained several valuable suggestions for their future guidance.

Mr. Bright has returned home to Rochdale.

Miscellaneous News.

MR. BRIGHT ON REFORM.—Mr. Bright writes declining to address a Reform meeting in Glasgow. If he speaks in one place he must speak in others, and he is unable to undergo the fatigues of a great agitation. He expresses faith in the triumph of Reform, but says it should be postponed till the close of the official life of Lord Palmerston, the only man connected with the Liberal party able and willing to betray it. One sentence from him, he says, would have passed the Bill of 1860, but he refused to utter it.

MR. GEORGE HUDSON, THE RAILWAY KING.—On Saturday, Mr. Registrar Stephen attended at York Castle, to adjudicate on the cases of debtors confined there. In the list appeared the name of Mr. George Hudson, who was detained by Mr. Sandeman, representing the firm of Sanderson, Sandeman, and Co., of London, creditors for 23,989*l.* 5*s.* Mr. Hudson's legal adviser applied for an adjournment of the hearing, on the ground that a proposition had just been made to Mr. Hudson to raise funds to settle his case. Mr. Hudson did not wish to be adjudicated bankrupt, as it might interfere with his future prospects. He did not shrink from going through the court, but thought it much better if the matter could be settled in an amicable way. The registrar, after some hesitation, granted the adjournment.]

FATAL BATHING ACCIDENT AT CAMBRIDGE.—Mr. H. J. Purkiss, B.A., of Trinity College, Cambridge, the senior wrangler of 1864, lost his life while bathing in the Cam on Sunday afternoon. In company with two friends, he started from the bathing shed to swim some distance down the river, but when his friends looked round after a time, they could see nothing of him. They therefore swam back to the shed, but still could not find him, having passed, in fact, over the spot where his body lay. It was not until three-quarters of an hour had elapsed that the unfortunate gentleman was found lying close to the bank in a bed of weeds. It is only to be wondered at that there have not been more accidents, owing to the prevalence of these treacherous enemies to bathers in the Cam. All that medical skill could do to restore animation was tried in vain. Mr. Purkiss was scholar of Trinity College, and Principal of the Royal School of Naval Architecture, South Kensington. He was a mathematician of the greatest promise, and gained last year the senior wranglership and first Smith's prize. He had recently gone up to Cambridge to sit for a fellowship at the approaching Trinity examination. This is the second death of a member of the University by drowning while bathing in the Cam this summer. Ten years ago another young senior wrangler, Mr. Savage, of St. John's, met with a sudden death in the course of a walk near the town.

THE NATIONAL EISTEDDFOD OF WALES.—The National Eisteddfod of Wales, which has now become an established annual institution, was held at Aberystwith on Tuesday, Wednesday, and Thursday last. More than usual interest was evinced in the meeting this year, owing to the announcement that his Imperial Highness Prince Lucien Bonaparte would preside on Tuesday. Ill-health, however, prevented Prince Lucien from leaving Torquay. Among those who were present were Mr. E. L. Pryse, M.P., Lord-Lieutenant of Cardiganshire, Sir Thomas Lloyd, M.P., and the Dean of Ripon, together with a large number of the *literati* of the Principality and the adjoining counties. A prize of 100 guineas was offered for the best essay in English, Welsh, French, or German, on "The Origin of the English Nation." None of the essays which were sent in were considered of sufficient merit, and it was determined to withhold the prize until next year. Nearly 100*l.* was distributed among the successful competitors for the other prizes offered, which included essays, poetry, music, &c. Concerts were held each evening, and among the artists were Mr. Brinley Richards, Mr. Lewis Thomas, Mr. John Thomas, Mr. J. B. Chatterton, Misses Wynne, &c. The Eisteddfod was one of the most successful ever held. The pavilion, capable of accommodating 3,000 to 4,000, in which the Eisteddfod was held, was crowded during each meeting.

THE ELOPEMENT WITH A GROOM.—On Thursday morning George Smith, the groom, and Miss Crosse were married, to the gratification of the inhabitants of Wandsworth, who congregated in immense numbers at the wedding. The ceremony was performed by the Rev. Mr. Gower, in the parish church of All Saints, High-street, with the full consent of the young lady's father, who, however, was not present on the occasion, the bridegroom's best friends being Mr. George, a baker, of High-street, who was one of his bail, and Mr. George's daughter. On the conclusion of the ceremony the bells were rung, and the excitement in the High-street was intense. Mr. and Mrs. Smith walked arm in arm from the church to Mr. George's house, only a short distance, and their path had to be cleared for them by the police in attendance. Directly they issued from the church they were greeted with repeated cheering, which continued until they disappeared in Mr. George's house. The bridegroom soon afterwards appeared at the first-floor window, from which he addressed the crowd. He thanked his friends for their kindness to him since he had been in Wandsworth, and hoped they would all live long and be happy. This short speech was followed by renewed cheering, and it was some time before the police could clear the streets and restore order. The newly-married couple soon after left Wandsworth to spend their honeymoon.

MR. LAYARD ON LOCAL MUSEUMS.—An interesting meeting was held on Thursday evening, at eight o'clock, at the Agricultural Hall, Islington, in aid of the establishment of a local museum of science and art. There was a large and respectable audience, which was addressed by Mr. Austen Layard, M.P., and also by several members of the Working Men's Club and Institute Union. Mr. Layard, in a well-delivered and effective speech, explained how the Exhibition of 1851 was the parent of all subsequent exhibitions. In 1851, the English were behind the French, in many respects; whereas in 1862 they were as much in advance of them. This showed the value of museums to the higher class of workmen. Mr. Layard was opposed to the opening of the national collections to the public in the evenings, as being attended with too much danger. He advocated the half-holiday movement. Local museums could not fail to be useful, being easy of access to all in their neighbourhood who had an artistic taste. Their establishment should be the result of local effort, supplemented by Government aid and the contribution of works of art owned by private persons. There was unanimity on this question among those chiefly concerned. The skilled workmen desired to have a local museum, and their employers were anxious to assist them. He hoped there would eventually be local exhibitions in the north, south, east, and west districts of London; and he ended with an exhortation to a united effort on the part of all concerned for the attainment of this desirable object. A new feature has been added to the present attractions of the Agricultural Hall in the shape of first-class concerts. These are conducted by Mr. Sibold, bandmaster of the Victoria Rifles, and the large and efficient orchestra is composed of Guardsmen and pupils of the conductor.

THE NEW PARLIAMENT.—It appears that of the 193 new members who have been returned to Parliament the army furnishes thirty-five, while the navy supplies only five. The class of country gentlemen has received an accession of forty-seven members, while the merchants have added twenty-six to their number, but the manufacturers only five. Three of the new members are bankers, and four are or have been brewers. The medical profession has added a member to its strength, while the lawyers have increased their numbers by twenty-one. A yeoman farmer of celebrity, a distinguished author, a learned university professor, and a well-known Irish newspaper proprietor, will make their respective first appearances in the ensuing Parliament. The railway interest will be assisted by a gain of three civil engineers, two railway chairmen, and four contractors for public works. There are also six members who have been in the diplomatic service of the State. There are no less than thirty gentlemen who previously sat in Parliament, and who, after some years of retirement, have again sought and received the suffrages of "independent electors." Concerning the House of Lords we find there are at this moment twenty peers who are minors. Of these only two will come of age within the next year—the Duke of Hamilton and the Earl of Harrington. Two more, the Earl of Eldon and the Earl of Jersey, will arrive at their majority in 1867; and no less than six will reach the age of twenty-one in 1868—the Marquis of Bute, the Earl of Ellesmere, Earl Ferrers, the Marquis of Huntley, the Earl of Ilchester, and the Duke of Norfolk. The last of the present peers who are minors will be of age in 1878, when Lord Rodney will be entitled to take his seat.

THE PERNICIOUS DRINKING CUSTOMS OF COMMERCIAL TRAVELLERS.—"A Young 'Commercial'" who writes to the *Times*, says:—"The system is this. At from one to half-past we sit down to dinner, and the President asks the question, 'What wine shall I order, gentlemen?' The reply is generally port or sherry, and very often both. He then orders a quantity, equal to a pint for each person, over which, with a deal of bowing and scraping and ridiculous toasts, we manage to waste from one to two hours of the most valuable part of the day. But it is not so much the waste of time and money that I complain of as the effect of this vile system on ourselves. I have been 'on the road' now for about six years, and I have seen enough of it to make any thoughtful man sad. Here is the history of many of us, as even in my short experience I have seen. A young man has just finished his apprenticeship, and, being a good salesman and a smart young fellow, he is put on as a traveller. Of course as an apprentice he has not been a very large customer to the wine-merchant; he may have had a glass or two allowed him on Sunday afternoon, and very lucky he thought himself if he got that; but now he finds that he must drink a pint of wine (or what by way of compliment is called wine) in the middle of the day, and the result is soon told; he gets to like it, and can't do without it. If he is not a strong-minded man the habit grows on him, until sooner or later it ends in the 'drunkard's grave.' But if, on the other hand, he sees the evil of the system, and tries to avoid it by dining alone, or in any other way possible, he then becomes a 'black sheep,' a mean fellow, and is sneered at and treated accordingly,—not an easy thing for a young man to bear from those older than himself."

GERMAN YEAST. — A Hamburg correspondent writes:—"At a time like this, when so many sanitary precautions are necessary, it is not surprising that the importation of Dutch yeast into England should be examined with more than usual exactness. From a report in most of the English papers it appears that a large quantity of this yeast has recently been condemned in Hull, on arriving from Holland, as unfit for the purpose for which it was intended. The fact is, the Dutch yeast trade has become too profitable. Not many years ago the material from which it is supposed to be manufactured had no marketable value; it was subsequently discovered to be an excellent substitute for brewers' yeast, and the article came into large demand for shipment, especially in the northern ports of England. For some years past the demand has greatly exceeded the supply, the more so as the American war virtually put a stop to the Dutch gin trade with the United States. But, notwithstanding the orders for this Dutch yeast have been greatly in excess of the quantity that gin distillers could supply, these orders have been executed, and every steamer to England conveys some hundreds of hogsheads of a mixture called yeast, but which is no more yeast than brandied logwood juice is port wine. In the town of Gouda there is a large clay-pipe manufactory, and it is singular that immense quantities of what is called clay-dust, and supposed to be the mere refuse of the work, are sent daily to Schiedam. Certainly it is not required for distilling purposes, and it would not be surprising if the yeast imported in such large quantities from Holland into England were chemically analysed it would be found that for every ounce of yeast there was a pound of pipe-clay dust and other pernicious adulterations. Well may the offensive amalgamation in many cases become putrid before it reaches England, and be destroyed as filthy poison by order of the Board of Health."

Literature.

*KEIL AND DELITZSCH ON THE PENTATEUCH.**

Apart from the controversies of which the Pentateuch is now the battle-field, there is comparatively so little satisfactory commentary in our language on the Books of Numbers and Deuteronomy, that we should receive with gladness the translation of the third volume of the critical and expository work of Keil and Delitzsch. We are not shaken by the adverse and contemptuous criticism of the assailants of the Pentateuch, and of these expositors in particular, in our opinion that this work is the product of a rarer scholarship, of a truer historical tact, and of a deeper religious insight, than any other on the same Scriptures, that the general Biblical library of the world yet contains. To sincere students of the contents of the Books of Moses, whether they adopt or not the writers' theory of their composition, and to ministers especially, in the use of these books for religious edification by means of the history of the ancient Jewish Church, they are invaluable, as a condensed interpretation, which does justice alike to the historical, the legal, and the spiritual elements.

There are certain features of this volume for which one may well desire present attention. We content ourselves with a single expression of satisfaction with the learned riches of the commentary on the text of Numbers; divided so well under the three headings of "Preparations "for the Departure from Sinai," "Journey to "the Steppes of Moab," and "Occurrences in "the Steppes of Moab, with Instructions relating "to the Conquest and Distribution of the Land of "Canaan"; and marked by a faithfulness to the significance to Israel in those times of the events, institutions, and revelations put on record, without concession to either allegorising, spiritualising, or rationalising tendencies, which ought to silence such as have been led by hostility to the stand-point of the interpretation, to speak doubtfully of the integrity as well as of the learning of the authors. We would not be understood as giving assent to all that is maintained, either on matters of detail, such as the removal of the camp from Sinai, and the various laws of sacrifices, or on matters of moment, such as the prophecies of Balaam, or the war of revenge against the Midianites. But we have no reserve in praising the care and candour with which these and other questions involving no little difficulty are treated.

It is to the Commentary on Deuteronomy that we are attracted chiefly; the basis of which may be said to be, that its exposition of the commandments, statutes, and rights of the law, had for its especial object to pledge the nation in the most solemn manner to an inviolable observance in the land of Canaan of the covenant which Jehovah had made with Israel at Horeb: and to this end Moses not only repeated the fundamental law of this covenant, the Decalogue, but many of the separate provisions of the more expanded Sinaitic law; which, however, were but in a few instances given in full, but for the most part in brief hints, serving to bring out the more important rules, and to indicate by further explanations the application of the law generally to the peculiar circumstances of the land of Canaan. Very admirably are the chapters expounded (v.—xi.), which contain the true essence of the law and its fulfilment; and much light, even after all that has been brought to the subject by writers on some of the more important topics, is thrown on the principal laws of worship, the administration of justice, social rights and customs, and the regulation of citizenship in the congregation of the Lord. We may name as an instance of clear and acute perception of the meaning and purpose of things seemingly insignificant, and called by some "preposterous," the author's statement and brief application of the principle which rules such details as are contained in chapter xxii.; as to which it is observed that Moses here selects examples of the manifold relations of national life, for the purpose of showing that there is a natural order and arrangement of things in society, which is to be held inviolably sacred; and thus, by exhibiting the truth in a few concrete cases, he establishes the general principle that should rule in the midst of all these relations.

In some concluding remarks on the composition of the Pentateuch, the authors avow that they are thoroughly confirmed in the decision pronounced in their Introduction, as to "the internal "unity and system of the whole *Thorah*." They of course admit as an exception the last chapters of Deuteronomy; of which they say, "they are "distinctly shown to be an appendix to the "Mosaic *Thorah*, added by a different hand, by "the statement in chap. xxxi. 24, sqq., that when "the book of the law was finished Moses handed "it over to the Levites to keep": but that besides this portion there is nothing in the whole five books which Moses might not have written. Perhaps too much has been made of the question whether the Pentateuch, as a whole, and in its present form, proceeded from the hand of Moses, and too much stress has been laid on the religious necessity of admitting it to have done so. But we think students will be more and more inclined by fair and patient consideration to admit that there are no historical circumstances mentioned or assumed which it is impossible should have been introduced until after Moses was dead. It is further acknowledged by our authors that the composition of the whole *Thorah* by Moses, even if established, will by no means carry such conclusions as that it was written all at once, or by his own hand; or that it can be doubtful that he both availed himself of written materials from earlier times, and incorporated them to some extent without alteration, and further inserted in the midst of his historical narration, formal documents which had been prepared by the priests and *shoterim* (scribes) for public use, and which were simply transferred by him in their original forms. It is still doubtful whether the authors are justified in saying that the names *Elohim* and *Jehovah* are in any part of the Book of Genesis used simply interchangeably: and it may well be refused to allow, in the face of their own admissions as to earlier documents employed by Moses, the theory they themselves rest on this interchange of names; while, on the other hand, in rejecting it, we are by no means necessarily involved in the supplementary hypothesis of the school they oppose. We must, however, unwillingly confess, that we cannot doubt the truth of the judgment pronounced on the now prevailing criticism of the Pentateuch in the following sentence:—"The strength of the "opposition to the unity and Mosaic authorship "of the Pentateuch arises much less from the "peculiarities of form, which the critics have "placed in the foreground, than from the offence "which they take at the contents of the books of "Moses, which are *irreconcilable with the "naturalism* of the modern views of the world: "—to the leaders of modern criticism, not only "is the spuriousness, or post-Mosaic origin, of "the Pentateuch an established fact, but the "gradual rise of the Mosaic laws in connection "with the natural development of the Hebrew "people, without any direct or supernatural "interposition on the part of God, is also "firmly established *a priori* on dogmatical "grounds."

* *Biblical Commentary on the Old Testament.* Vol. III. *The Pentateuch.* By C. F. KEIL, D.D., and F. DELITZSCH, D.D. Translated by Rev. J. MARTIN, B.A. Edinburgh: T. and T. Clark

*PROFESSOR COOKE'S "RELIGION AND CHEMISTRY."**

With great satisfaction, do we introduce this interesting volume to our readers. Professor Cooke has admirably conducted his argument as a lecturer on the "Graham Foundation," the design of which is to secure the ablest treatises on the "power, wisdom, and goodness of "God as manifested in His works." Scientific discoveries and scientific theories are ever multiplying, and they give both material and occasion for the readjustment or the fuller pursuit of our studies in natural theology. At the time these lectures were being written, Mr. Darwin's theory on the "Origin of Species" was attracting public attention, and there were not a few who hastily concluded that it gravely affected the argument from Design. This Course was intended to show the abundant evidence of Design in the properties of the atmosphere and its elements, and thence that the great argument of natural theology rests on a basis which no theories of organic development can disturb. We think its illustrations and reasoning most conclusive. The lecturer frankly tells us he has availed himself of whatever aid lay open to him; it will much interest the English reader to learn that in his special acknowledgments he gives prominent place to "In Memoriam," "in whose verses he has dis-"covered a truer appreciation of the difficulties "which beset the questions here discussed than "he has ever found in the philosophy of the "schools."

Naturally enough has it happened that the relations of science and religion have been regarded with jealous solicitude. Perhaps an impartial bystander would equally impeach the disputants on either side. The pride of philosophy, eager for "some new thing," and the timidity and bigotry of a too conservative theology, have confounded these relations, and overlaid their consideration with much crude, rash, and irrelevant thought. It is no mean service rendered to society when, as in this volume, brilliant and impressive illustration is associated with a clear and rigorous logic. No feature of it has more struck us than the severe care of the lecturer to indicate the worth as well as the direction of the "Testimonies" he adduces from the "Atmo-"sphere," "Oxygen," "Water," "Carbonic "Acid," "Nitrogen," and "Crystals," that the universe is not a wonderful mechanical application of blind forces, but a living embodiment of the Eternal God. In view of his whole argument he says, if these testimonies and others inseparably linked with them be received, "Nature-"worship may continue, but it will have lost its "idolatry; for it will be no longer the machine "that is worshipped, but that same living spirit "which spoke in tones of thunder from the clouds "of Sinai, and in accents of mercy at the baptism "of Christ." Our references have given a virtual, though not formal, outline of the main body of the book, but we cannot pursue them in detail.

We have hinted at the importance of justly estimating the value of any argument we can construct, of discriminating whither and how far it will carry us. Suspicion of exaggeration acts fatally; from all such suspicion the learned Professor well preserves himself. "I believe," he says, "with Paley and other eminent writers "of the same class, that the fundamental truths "of our religion can be inferred from the con-"stitution of the human mind, and from the course "of nature, with as much certainty as analogical "reasoning can ever give. But still I know that "the evidence is not demonstrative, and not "likely to convince the sceptic; for in the best "analysis it rests on certain assumptions, which "he will not admit. And it is in vain to urge "that these assumptions are really intuitive "truths and tacitly admitted by the whole "human race, for he easily replies that they are "not intuitive to his mind." "The argument "from adaptation is one which addresses itself "to every human being. It is suited to every "intellect, and comes home to every man's ex-"perience. It is based on a principle of the "human mind—whether the result of experience "or of intuition we need not inquire—which "compels it to infer design when it sees adapta-"tion. . . . It assumes the reality of the human "intelligence as consciously a power and an ori-"ginator within its own sphere, and reasons from "this to a similar conscious intelligence in the "author of nature. The argument assumes also "the truthfulness of the human faculties as a "source of knowledge, without which it is, of "course, useless to reason at all." Our next extract contains a summary wherein the reader may see that kind of entertaining instruction with which the lectures of illustration abound. We give it entire, long though it is, because it is impossible to detail the exquisite illustrations of the volume in our limits. It has been remarked that the argument is cumulative, and that the sceptic, to overthrow it, would have to dispose of myriads of instances of adaptation, each adjusted to each, and all bound together in one harmonious whole. "Consider only the ex-"amples we have discovered in the very narrow "field to which we have limited our study. How "numberless are the conditions on which the "harmonious working of the varied functions of "the atmosphere depends! In the first place "there is the expansive tendency of the air, "sustained by the solar heat, and restrained by "the force of gravity, by which alone it is held to "the surface of the globe. Then there is the "density, exactly adjusted to the human "organism, and depending on the measures and "weights of the solar system. Next there are all "the delicate relations to light, heat, and elec-"tricity. Passing to the separate constituents "of the atmosphere, there is oxygen, with its "three distinct modifications, endowed with fiery "affinities, and yet so carefully guarded as to be "a beneficent servant of man, entrusted with "most varied and seemingly incompatible func-"tions, and discharging each with equal fidelity "and precision; next, there is water, nourishing "all nature with its dews and rains, tempering "the polar climates with the latent warmth of "its genial currents, and protecting with its "great frost-blanket the delicate plants from "the winter's cold, — exceptional in all its "qualities, and each adapted to some beneficent "end; then comes carbonic acid, concealing in "its transparent folds the solid frame-work of all "organised beings, and the source of those price-"less beds of coal, with their inexhaustible stores "of heat and force; and lastly, but not least in "interest or importance, there is nitrogen, so re-"markably inert, and yet endowed with such "varied affinities, forming such numberless com-"pounds, and imparting to all such singular in-"stability." When the reader is reminded that

* *Religion and Chemistry; or, Proofs of God's Plan in the Atmosphere and its Elements.* Ten Lectures delivered at the Brooklyn Institute, Brooklyn, N.Y., on the Graham Foundation. By JOSIAH P. COOKE, Junior, Erving Professor of Chemistry and Mineralogy in Harvard University. London: Sampson Low, Son, and Marston, 14, Ludgate-hill.

this summary condenses pages and sections into sentences, he will understand the difficulty of conveying in a review a first idea of the ample information of the volume. It has seemed to us much better to bespeak the reader's favour by the words of the lecturer than by ours.

We are compelled to omit a great deal that we had thought to notice particularly. But it would be too great violence to our admiration not to mention the way in which the materialism of the day is treated, and the rebuke which is administered to those who thrust untested theories on the attention of the multitude. A refined materialism is declared to be the most prevalent phase of the unbelief of our time, difficult to meet from its very vagueness. It lives entirely in the ever-changing theories and speculations of science, forgetting that the next wave of advancing knowledge may sweep away its most cherished notions. *Development* is its pet word, and it constantly aims to show that nature with all its adaptations might have been evolved through the concurrent action of various unintelligent causes alone. Every new development in any department of science is eagerly caught at. For a long time the famous nebular hypothesis of Laplace was its food, and now it grows vigorous on Mr. Darwin's "Origin of Species," in which he tells the world that all the living forms of plants and animals, man included, have slowly developed from a few forms, by the action of what he calls "the law of natural "selection." If such theories merely stimulated curiosity, and led to study, they would be of greatest service; but unfortunately they are often addressed to those who cannot weigh the evidence alleged for them, and who accepting them without examination are in divers ways misled in thought and injured in belief. Scientific men ought not to present their theories to the public before they have passed the ordeal of criticism by their peers; if they do this it should at least be remembered they ask a verdict in a court that has no right to judge. But all speculations resting on a development theory have absolutely no force at all to disturb the argument pursued in these lectures. It requires the same infinite intelligence to create a universe by a process of development as by a single creative act: so, then, were these speculations accepted, our main conclusions would be just as firm as they are now. Belief that the beautiful mechanism of the clock on your mantelshelf was made by an intelligent man would not be impaired if you were told that the artist was employed several years in its construction. Go back as far as geological records may be supposed to take you, to a period when nature did not exist as we are familiar with it, the idea that the innumerable forms of organic life, with the adaptations of currents, soil, and climate essential to their being, have been developed out of an earlier and purely germinant state, is no less an evidence of design than the fact that the clock was developed out of the crude iron and brass used in its construction. "You manifestly want the same causality "whether concentrated on a moment or distri-"buted through incalculable ages, only in draw-"ing upon it, a logical theft is more easily com-"mitted piece-meal than wholesale. Surely it is "a mean device for a philosopher thus to crib "causation by hair-breadths, to put it out at "compound interest through all time, and then "disown the debt."

We trust we have sufficiently indicated the character of the argument of this book; it is both logical and eloquent, and the writer by the very glow and intensity of his own convictions makes the reader continually sensible of the Divine presence throughout all nature. The illustrations are often most graphic and beautiful, but their description is inevitably too long to admit of extract in our columns. He must be insensible, indeed, who, after the perusal of "Religion and Chemistry," shall not find his philosophy improved, and his piety advanced.

"TALES FOR THE MARINES." *

Mr. Walter Thornbury has collected in two volumes a number of short tales originally published in the pages of "All the Year Round," and "Chambers's Journal," and has added to these a few that make their appearance now for the first time. They are not good enough to claim careful review, but are amusing enough to deserve prominent place among the lighter books of the dull season. Some of them we remember as having read before, but we cannot undertake to point out the new and the old throughout the collection.

Mr. Thornbury has chosen his title, "Tales "for the Marines," as suitably indicating the extravagance and sometimes wild absurdity which is the vein he is pleased to indulge in as a teller of stories. In dedicating his book to "that "gallant corps," he introduces himself with some such affectations as become the "cap and bells," but which are now far too common in light literature, and become vexatious when their pertness and liberty-taking are anything more than the momentary prelude to the entertainment. It is appropriate enough that the author of such tales as these, and of a preface addressed to "the marines," should winkingly tell his audience, "from the commander-in chief down to "the smallest fifer, that whenever any incident "in any story appears peculiarly far-fetched or "improbable, that incident is sure to have been "drawn specially from nature." Almost all the stories owe their interest to the exaggeration that belongs to them; for whether the comical, the tragical, or the conventional, be the material in which Mr. Thornbury works, he makes his effect by giving it unexpected turns, shaping it into all the impossibilities, making his horrors suddenly laughable, and his roaring fun unexpectedly serious. Of course in such writing "sensation" is the mark; and the only objection we have to the author's ministry to this end is, that he takes madness, crime, murder, so largely for his means of reaching it. Yet Mr. Thornbury has powers of description, a realizing imagination, and an insight into character, which we are disposed to think might find higher expression than in these strange, clever, soon-to-be-forgotten stories. From "The Last of the Alchemists," not good on the whole, nor particularly amusing, let us take a look round one of the places of interest at Salisbury, in the following admirable picture.

THE CATHEDRAL CLOSE.

"Yet it was a tranquil spot, full of sleepy happiness, the gardened square that girded round that monument of a dead world's adoration—the old cathedral. If the red brick house, bound with white limestone, had been embalmed, they would not have looked more still and dead. The soft sunshine lay asleep on the broad squares of close-cropped and orderly grass, no breeze stirred the young leaves in the canon's gardens, or even shook down a pink leaf from the apricot bloom. The feet of the awestruck children in a distant corner of the cathedral gravel-walk yielded no sound, or one so soft that it was overpowered by the cawing of the rooks, as in all the fussy agitation of nest-building time they fluttered and hopped about the budding boughs of the great elms, with a ceaseless noise that had for many a year lulled fat canons to after-dinner naps, sounder even than those of their Sunday congregations.

"High up in the soft warm air, above the high grey roof of the nave, rose the spire, like a fountain that some magic had petrified and fixed there for ever. In foreign cities, cathedrals might be found more loaded with grotesque ornaments, more beautiful in detail, more abounding in architectural ingenuities and eccentricities; but nowhere a spire so exquisite in proportions or a Christian temple with which time and man had dealt so gently. One might almost, in a flight of fancy, have supposed that an immense glass case had been kept over the building for centuries, and only just been removed.

"The same almost Dutch spirit of neatness that pervaded the cathedral and its circumjacent lawn, pervaded also the canon's residences that hemmed in the close. No future martyr, or confessors, or anchorites, or St. Jeromes or St. Anthonys, lived there, but the snug, portly, high-feeling, well-intentioned, not too over-zealous clergy of the early part of George the Third's reign. The dean's house, that larger one on the extreme right of the close, just where the verger stood, was a special and crowning instance of this luxurious neatness. The old red bricks gleamed of a pleasant colour in the sun, heightened as beauty spots, heighten a complexion, by the dazzling yellow and brown shadows of the budding vine leaves that clustered over them. The brass knocker and ornaments of the door show in the sun like gold. The doorsteps and the stones leading up the walk from the door to the garden gate were white as milk, and untarnished by a footstep. The very blackbirds seemed to sing softer in the dean's garden."

Here is another description from the life, which is perfect in every touch:—

CONNOISSEURS.

"Godfrey Dodson was one of those old connoisseurs who are to be seen every morning in the showrooms of Messrs. Christie and Manson, examining etchings scrupulously through huge glasses, opening and shutting with half delight, half distrust, remarkable agate snuff-boxes, walking backwards from spurious Raphaels, opening and shutting the drawers of inlaid cabinets, and looking for the maker's name and date on lustrous majolica plates. They know the very year every picture was painted, where the original of it is, and what it fetched. They remember every alteration Hogarth made in his engravings, and fall into raptures over what other people would think a defect. They eye the auctioneer with a magpie look of expectancy and cunning, and the dealers with glances of hostility and distrust. They hoard and accumulate with the craft of ravens and the industry of ants, enjoying the pleasant reflection that when they die, the sale of their own effects will be held in the same room as that in which they have spent so much of their time, and will give extreme delight to a great many collectors, their old rivals during life, for the finest collection is, after all, like a heap of leaves collected in a field that must sooner or later be blown apart, and scattered to the four winds. Still, no doubt, in spite of this unpleasant reflection, there is a great delight in amassing, and there will be collectors like Uncle Godfrey as long as the world goes on spinning."

It may happen that some of our readers have read and remember a story which we ourselves have here met with for the first time; and which is uncommonly clever in its single conception, in its free, broad sketching, and its well-sustained humour:—we mean "Mons. "Cassecruche's Inspiration," telling how a starving Frenchman in Russia, visited by a brilliant thought, managed to escape his debts, to dine splendidly, and to obtain a safe and luxurious journey home to Paris. We shall, however, take from it only a scene which makes us acquainted with the interior of a Russian restaurant, and the character of a few national dishes: and with this shall leave the book to speak for itself to our readers.

THE RUSSIAN RESTAURANT.

"M. Cassecruche called for the carte. He ran it down with a haughty and supercilious air—an air half epicurean, half contemptuous. He seemed to imply, 'Gracious Heaven, here is another day's dinner, and so horribly like the last! Half my annual salary to any one who will discover me a new dish. I am weary of the luxuries of the Emperor Alexander's time.'

"'What shall we begin with?' said the generous host, tossing the carte almost contemptuously to M. Brisenoy.

"'Oh, shtshee' (cabbage soup) 'they make it well here,' replied the guest timidly, for he was dazzled by the magnificence of his tenant's new manner.

"(Now, a true Russian cannot dine without cabbage soup. There is a proverb that the three duties of Russia are 'Tshin, Tshai, and Shtshee'—official rank, tea, and cabbage).

"'It is poor stuff,' said the professor, 'but I suppose we must begin with it.'

"There is but one way of beginning a Russian dinner: you begin by eating a small section of pickled fish, and drinking a gilt egg-cup full of raw spirits.

"M. Cassecruche ate a whole sardine, but with strong protest—the waiter watched him with awe and respect because he grumbled, made faces and complained. But when it came to the spirits, he drew back like a pointer when it comes upon a brace of partridges. He sipped, he sniffed, to show his hatred, contempt, and disgust. . . . .

"The soup came—cabbages, barley-meal, beans, butter, salt, mutton, and cream, constitute what is called by the Russians shtshee.

"M. Cassecruche dipped in his spoon and lifted out a great yellow heap of macerated cabbages. There was a fatal streak of green on the outside leaf. He splashed it down with abhorrence.

"'Away with it! away with it! ape, fool. Keep such stuff for your poor merchants. Order some batvinya instead; and do you hear, fool? Quick.'

"M. Brisenoy was impressed, but he was also sorry; for he was hungry, and the steam of the cabbage soup made his mouth water.

"'Bring a bottle of the best Cliquot,' cried M. Cassecruche the inexorable, 'to pass the time till your detestable cook prepares the batvinya.'

"'Isn't it rather late in the year for batvinya?' suggested M. Brisenoy, timidly.

"'It is late; but what can we do in this infamous hole?'

"Infamous hole! The first restaurant in the first city of the Russian empire; the restaurant where all the officers of the Imperial body-guard dined. Could M. Brisenoy believe his own ears? The batvinya came. Such a mess! Beer, raw herbs, red berries, chopped cucumbers, square lumps of salmon, slices of lemon, toasted black bread cut small, and jostling lumps of ice.

"Horrible mélange! Chaos of indigestion! Yet custom has made this dish palatable to forty millions of Russians. To the batvinya succeeded cutlets *à la* Marengo, and other savoury *morceaux*.

"M. Cassecruche grew complacent and more satisfied. Then followed reptschiks, the delicious tree-partridge, and quails, each little quail recumbent on a little cushion of bacon.

"The champagne corks exploded around the heads of the two friends. The wine of Veuve Chicquet rose, beading up with tipsy haste in the tall tapering glasses. M. Cassecruche grew extravantly merry, his eyes sparkled, he talked louder and faster. He proposed toasts, he hummed tunes of the most heterodox character.

"The pastry coming in stopped his vivacious mouth. Jellies, golden and transparent, melted before him; strange sweetmeats and iced fruits thawed and vanished at his approach. Then came little glasses of Dantzic golden water, the volatile sparks of gold leaf floating in luscious and spirituous oil."

BRIEF NOTICES.

Christian Certainty. By SAMUEL WAINWRIGHT, Vicar of Holy Trinity, Micklegate, York; Author of "Voices from the Sanctuary." (London: Hatchard and Co.) In the introduction to his Gospel, St Luke tells the "most excellent Theophilus" that he writes to him in order "That thou mightest know the certainty of "those things wherein thou hast been instructed." With the same intent Mr. Wainwright has written this work, that all who have been perplexed by the conflicting opinions, the rash assertions, the oppositions of science, falsely so called, with respect to the Bible as the very Word of God, and the mission and work of Christ as the only hope of the world, may know assuredly that every attack made upon our holy religion and its records has been met and repulsed, and that the law and the testimony, the standard of truth for all times and all peoples, for ever secure against all the vapourings of *savans*, stand firmly built on an impregnable foundation—the very Rock of Ages. The scope of his work he thus states:—"The difficulties felt by some; the doubts "which perplex many; the sophisms which bewilder "more; and lastly and chiefly, the immoveable and in-"fallible certainty which is within the reach of all: "these are the divisions of one subject." The "difficulties" are either integral or incidental; by the one, understanding those difficulties which are inseparable from the matter of Divine revelation; by the other, those arising from the manner in which that revelation has

* *Tales for the Marines.* By WALTER THORNBURY, Author of "Wildfire," &c. Two Vols. Sampson Low, Son, and Co.

been made. In dealing with these, our author lights upon those paraded in the earlier parts of the work of Bishop Colenso, which he shows to be frivolous, or unreal, or made by himself to suit his purpose, or capable of a satisfactory solution. In treating these large quotations are made from Dr. McCaul, Mr. Birks, and other writers who have broken a lance with the bishop; and it is maintained that this learned man, who was about to put Moses out of court, is very rash, incompetent, inconsistent, and ignorant of Hebrew. In stating and meeting the "doubts" as to Christian truth which trouble many minds, the author asks the question, "Does belief in Christianity involve belief in "the Bible?" and concludes, that though conceivably separate, yet practically the two subjects are inseparable. He then argues the genuineness, the authenticity, and the canonicity of the Sacred Books; examines and refutes objections against individual books; defends the integrity of their contents, gives sound rules for their interpretation; and after examining and dismissing different theories of inspiration, states and supports the theory, "That while "the writers were allowed to pursue their own method "and use their own powers, the Holy Spirit directed "and controlled all that was written, so as to make "the writings infallible." Doubts arising from scientific investigations are then discussed, and the conflict between Scripture and science shown to be not necessary, but a mere *prejudice*, causeless and conjectural. An examination is made of Sir Charles Lyell's "Geological "Evidences of the Antiquity of Man," Baron Bunsen's "Egypt's Place in Universal History," Professor Huxley's "Evidence as to Man's Place in Nature," Mr. Darwin's "Origin of Species," Mr. Crawfurd's "Plurality of Races," and the "Essays and Reviews." We consider this part of the book valuable, as it gives a good *resumé* of the works mentioned, and the estimate formed of them, or the opinions on these subjects of such men as Hugh Miller, Professor Hitchcock, Lardner, Dr. Whewell, Dr. Carpenter, and writers in the *Edinburgh Review*, and in the "Replies" to the "Essays and Reviews." After an excellent chapter on the many "Sophisms," which have been urged as conclusive arguments against the credibility of the Scriptures, Mr. Wainwright enters upon the more positive part of his work. Having elaborately showed the certainty of the bases of the Christian belief, and that the great Arguments of Butler and Paley, and the Demonstration of Leslie, are still unanswered, and unanswerable; the principal points of his argument are thus summed up, (*a*) "That the "'inner principle' is insufficient for human need. (*b*) "That an 'outer law' is necessary. (*c*) That this outer "law must be attested by miracles. (*d*) That the "Bible is such a law; and has been so attested. (*e*) "That it is now essentially and substantially "the same as when first given. (*f*) That, "apart from the Bible, nothing is more true "than the great facts of Christianity. (*g*) That of "those facts the Bible supplies the only possible explanation. (*h*) That the actual connection between the "facts and the sacred books in which they are recorded "is such as to stamp the latter with the authority of a "Divine inspiration. (*i*) That the cumulative evidence "which demonstrates the Truth of Christianity is still "further strengthened by the force of congruity. And "(*j*) that of this evidence, thus varied and comprehensive, thus congruous and cumulative, our opponents "are unable to rebut or to refute one single particle." We may safely commend the book; it is written with much vigour and occasional humour, and it will repay more than one perusal.

Henri de Rohan: or, the Huguenot Refugee. By FRANCISCA INGRAM OUVRY, author of "Arnold Delahaise." (London: Bell and Daldy.) The record of any contest against oppression, whether by arms or by patient endurance, is ever welcome to us; and especially do the struggles of the Huguenots with their cruel persecutors win our sympathy. We are pleased therefore to receive this contribution to the illustration of the history of the French Protestants, from the revocation of the Edict of Nantes to the peace of Ryswick. This story, the authoress tells up, is complete in itself, although it continues the fortunes of several characters contained in the earlier story of "Arnold Delahaize." Henri de Rohan, a high-spirited boy, is the son of a nobleman who is dragooned for his religious faith. His widowed mother and he escape to England, where, through an escapade of the boy, they soon form an intimate friendship with an Earl, the owner of Coniston Castle, on the Southern Coast, with whom lives, as friend and chaplain, "Arnold "Delahaize," a French refugee. Near the castle is a village inhabited chiefly by smugglers, a gang of whom pick up Henri, alone and benighted, and carry him to their cave among the rocks out at sea. His perilous adventures here, his escape, and the discovery of a once dear friend in the fierce captain of the gang, our readers will like to learn for themselves. Henri becomes a devoted adherent of our William III., and by his side fights at the Battle of the Boyne, with Ginkel through the campaign in Ireland, and with William at the Battle of Neerwinden, where he falls into the hands of his harsh uncle, Réné, a bigoted Catholic. From a horrible prison underground, he is rescued by an old schoolfellow, and returns to Coniston, where there is soon much marrying, and giving in marriage, and all goes merrily. There is much of interest in this story. The incidents follow each other naturally, and they fairly illustrate the history of the times of which they treat. Young ladies will read the book with avidity, but men will scarcely able to get through it; for the faults are such as would not be so patent to our fair readers as to those of the sterner sex. While the action of the story lies among scenes of a domestic nature, we are carried smoothly along; but when it comes out on a wider, fiercer field, we are made painfully conscious that a gentle lady, who knows but little of man's rugged nature and more rugged deeds, is leading us. Thus the Battle of the Boyne is more like a wrestling-match of rustics on a village-green, with the good clergyman at hand to temper the roughness of the sport, than the bloody fight it was. The characters, too, of the tale are not well drawn. They have no clear outline nor nature enough in them to be quite *human*. There is not one of them we care much about, and were we to meet them some day we should think them ghosts. The Earl is not one of the belted worthies who "carve at their meal, "with gloves of steel," but a sententious old gentleman in slippers. Marie, Henri's mother, is very beautiful, we are told, but she is to us a characterless shadow. The good pastor is so exceedingly good, so immaculate, so accomplished, able even to quell with the glance of his eye, or a word from his balm-dropping lips, savage dogs, wild horses, bandits, and Le Grand Monarque himself, that we wonder he should tarry longer among mortals. Certain French gentlemen—a chevalier and a doctor—indulge in a little *badinage* in our hearing, and we set them down as overgrown children. The most natural characters are Henri and his *fiancée*, Editha, the sweet little grandson of the Earl. We catch glimpses of the grandly mean Louis XIV., but he does not grow in favour on a larger acquaintance. We turn from him, his pomp, his bigotry, his infamous *lettres de cachet*, and all his fawning courtiers about him with indignant contempt. The story concludes rather hurriedly; the chief personages just appear again on the stage to make their bow, and hurry off, for several of them have but now been married, and the joy-bells for the Peace of Ryswick are ringing.

Revival Sermons. By the Rev. ALBERT BARNES, of America, Author of the Commentaries. Edited by the Rev. A. WESTON, author of "Pulpit Aids," &c. (London: William Tegg.) The name of Albert Barnes will be sure to attract attention to these sermons. They have been already published in America. The editor "the volume says:—"We are evidently on the eve of "mighty changes,—in a transition state; a new era is "dawning; old hoary institutions are shaken to their "very centre; the tide of spiritual life is rising; every-"thing portends a mighty *coming struggle*." We do not know that these are the thoughts of the preacher also, but the sermons are calculated to rouse Christians to make full proof of their profession; at the same time there is a strong deprecation of all "views of religion "which would not make men more courteous, refined, "and truly polite and respectful, *in* revivals and at all "times." The sermons are nineteen in number, but only five of these are *directly* bearing upon revivals, and even these are not so much what we should call "Revival Sermons," as sermons *about* revivals. The titles of these five are, "The Theory of Revivals," "The Importance of," "The Desirableness of," "The "Hindrances to Revivals in Cities," and "The Duties of "Christians in regard to Revivals." In the first of these, Mr. Barnes says the following truths are essential elements in the theory of a revival; (*a*) "That there "may be a radical and permanent change in a man's "mind on the subject of religion." (*b*) "That there "may be times in the life of a Christian of unusual "peace and joy." (*c*) "That an extensive influence "goes over a community, and affects with seriousness "many who are not ultimately converted to God." (*d*) "That a revival is produced by the power of the "Holy Ghost." After thus giving a brief description of what actually occurs, he proceeds to show that these phenomena are such as we might expect from the fact that "*God has adapted society to be moved simul-"taneously by common interests.*" This fact he variously illustrates and establishes, and thus concludes, "The "Apostles never contemplated the conversion of solitary, "isolated individuals. They expected to move *masses "of minds, interlocked and confederated communities "of sin;* AND IT WAS DONE." The remaining fourteen sermons, though not directly on the subject of revivals, have yet, all of them, a bearing more or less manifest in that direction. To our mind, the best of these are on "The Value of the Sabbath to Young Men" and "the Missionary Enterprise." Usually the style of the preacher is plain, sober, straightforward, always exhibiting a quiet fervour, but never permitting any graceful play of fancy or thought, or rising into passion, or burning with the glow of a soul on fire; but in these two sermons there is at times a quickening of the quiet, steady march; a pulsation of strong feeling, and a breaking out into song, not only into the song of others, but into rich prose-poetry of his own. While speaking of these two sermons we may just notice that they both contain, as an illustration given at length, the incidents of the landing of the Pilgrim Fathers from the "May-"flower,"—the one almost a copy *verbatim* of the other—but the incidents are so intensely interesting that we should hardly be unwilling to hear them twice. Still, perhaps, the chief fault of the book, and of the several sermons, is the repetition of matter.

Consideration; or, How Can we Help one Another? By EMMA MARSHALL, author of "Lessons of Love," "Rose Bryant," &c., &c. (London: Jarrold and Sons.) This is a gentle yet earnest pleading for the very many amongst us who suffer from day to day, not so much from the positive unkindness or cruelty of others, as from their thoughtlessness and disregard of little things. The pleading is addressed to us in "Voices from With-"out" and "Voices from Within," and its tones are so persuasive and its tales so life-like, that it cannot but win consideration to its plea, and we hope compel the resolution in many careless ones who are at ease to consider and amend their ways. "Aunt Fanny" is a kindly, observant body, who has moved about in society with her eyes and ears open, and has seen many a drooping form, and heard many a plaintive cry, which she has found to be the sad effects of a culpable indifference on the part of those of whom better things might have been expected. Instead of lecturing, Aunt Fanny lets us see for ourselves "The Cab-driver," "The Errand Boy," "The "Shopwoman," "The Dressmaker," "The Mother," and "The Governess"; each one, in his own way, the victim of want of thought in others. In all these pictures young ladies are most prominent as guilty of cruel thoughtlessness. We hope many will read this prettily-got-up little book, and truly consider its enforcement of the couplet from Hood, taken as a motto—

"But evil is wrought by want of *thought*
As well as want of *heart*."

NEW BOOKS FOR THE COMING SEASON.

Messrs. Seeley, Jackson, and Halliday are preparing for publication the following works:—"Salvator Mundi: Brief Meditations on the Life of Christ, selected from great divines, and illustrated with photographs from the works of great masters"; "Charity Helstone," by Mrs. Carey Brock; a second series of "Cambridge Sermons," by the Rev. Canon Clayton, the new rector of Stanhope; "The Schoolmistress of Heroudale," a tale bearing on modern systems of education for the poor; "Mercy and Truth," a brief narrative of real life, edited by the Rev. C. Carus Wilson; two new volumes of the illustrated series of large-type books for young children—one on Dogs, and one on Birds; "Mabel and Cora; or, the Sisters of Stonycroft Hall," by the author of "Among the Mountains"; &c.

Messrs. Blackwood and Sons announce the following new books as in preparation:—"The History of Scotland, from Agricola's Invasion to the Revolution of 1688," by John Hill Burton, author of "The Scot Abroad," &c.; "The Operations of War explained and illustrated," by Colonel R. B. Hamley, R.A., late Professor of Military History, Strategy, and Tactics at the Staff College; "The Handy Horse-Book, or Practical Instructions on Riding, Driving, and the general Care and Management of Horses," by a Cavalry Officer; "Contributions to Natural History, chiefly in Relation to the Food of the People," by a Rural D.D., containing Hippophagy, its progress and utility, Mycophagy, Salmon and Pisciculture, Oyster and Mussel Culture, Leech and Pearl Culture, Horses, ancient and modern, and Acclimatisation of Animals; "Geology for General Readers, a series of Popular Sketches in Geology and Palæontology," by David Page, F.R.S.E., F.G.S., of which the following is the lists of contents:—"The Crust we Dwell on, Waste and Reconstruction, Vulcanism, its nature and function, The Primary Periods, Fossils, their nature and arrangement, The Old Red Sandstone, Coal and Coal Formations, The Old Coal Measures, The Secondary Ages, Tertiary Times, Ice, its forms and functions, The Glacial or Ice Epoch, Recent Formations, Man's Place in the Geological Record, Order and Succession of Life, and What of the Future?"—"Outlines of Modern Geography," a book for beginners, by the Rev. Alexander Mackay, A.M., F.R.G.S., author of a "Manual of Modern Geography," &c.; "Dictionary of British-Indian Dates, being a Compendium of all the dates essential to the study of the British Rule in India, Legal, Historical, and Geographical," intended for students about to face examinations for the Indian services; and "The Iliad of Homer," translated into English verse in the Spenserian stanza by Philip Stanhope Worsley, M.A., uniform with the "Odyssey," translated by the same.

Messrs. Sampson Low and Co. announce "The Story of the Great March, a Diary of General Sherman's Campaign through Georgia and the Carolinas, by Brevet-Major G. W. Nicholls, Aide-de-Camp to General Sherman," with coloured map and numerous illustrations; "The Rook's Garden," by Cuthbert Bede (the Rev. E. Bradley), author of the "Adventures of Mr. Verdant Green"; "Marian Rook, or the Quest for Fortune," by Henry Sedley; "Memoirs of the Life of William Shakespeare," by Richard Grant White; and "Biography of Admiral Sir H. B. V. Broke, Bart., K.C.B.," compiled by the Rev. John G. Brighton, M.D., Rector of Kentistown, &c., and dedicated by express permission to H.R.H. Prince Alfred.

A CANONICAL JOKE IN THE PULPIT.—The good people of Chester were disappointed last Sunday in not hearing the new bishop. The cathedral was crowded, and Canon M'Neile preached from the text, "Art thou he that should come, or look we for another?" The worthy canon seems fond of firing off "appropriate" texts. We remember once upon a time, when the late Prince Albert was expected to visit Liverpool, Mr. M'Neile "improved the occasion" by preaching from "Ye shall see the Prince in his beauty."—*Oswestry Advertiser.*

Miscellaneous.

DEATH OF A CHILD FROM SEA-SICKNESS.—An inquest was held on Saturday, at Liverpool, on the body of a child named Jule Escalle, infant son of a merchant, who arrived here from Havre, in the Niagara, on his way to the United States. The child had been ill on the passage, and died; and the cause of death was shown to be exhaustion, consequent upon excessive vomiting.

THE ATLANTIC CABLE.—At the meeting of the Atlantic Telegraph Company, on Thursday, the report was adopted, and it was determined, in accordance with the recommendations of the report, to lay a new cable in 1866. During the meeting the chairman said the directors did not believe Colonel Schaffner's scheme, *viâ* Ireland and Greenland, a good one, and that they had decided that the new cable should be one of the same strength and construction as the one which broke.

FAILURE OF THE OYSTER HARVEST.—The *Telegraph* deplores the general failure of the oyster harvest. It is the same abroad as at home. In despair at the state of the rock-grown harvest the French have sent over to Whitstable, and held out magnificent temptations to the dredgers for a contract of supply. Whitstable, however, can't take natives enough for our own markets, and has been obliged to refuse the offers. There is, it is true, better news from the grounds on the South Wales coast and about Tenby; but, in fact, the oyster-fisheries are bad all round.

THE PRICE OF CORN.—In its review of the prospects of the corn trade, the *Mark-lane Express* of Monday maintains that breadstuffs must be dearer during the ensuing year. It says that supplies from the Baltic, Southern Russia, and America, will not be equal to the average of previous years, either in quantity or quality, whilst France may probably become a competitor for these supplies with ourselves. Under these circumstances, and with the deficiency in the supply of meat caused by the cattle-plague, the editor does not think the fall in prices, consequent upon the extraordinary fine weather of the past few past weeks, will be permament.

Gleanings.

In some parts of Dorsetshire the fruit-trees are bearing a second time this year.

A clergyman said in a recent sermon that the *path of rectitude* had been travelled so little of late years that it was completely run to grass.

Mr. Murray, the publisher, intimates that the Speaker's Commentary on the Bible is making steady progress, some portion being already in type.

At Nashville, Tennessee, clergymen preach in the "Variety Saloons" every Sunday, and "smoking is prohibited during prayers."

On Sunday evening, a woman named Mary Giffard was burned to death in Pitt-street, Lambeth. Her dress, distended by crinoline, had caught fire at the grate.

A specimen of antediluvian sculpture is said to have been discovered in an ossiferous bed near Perigueux, having the figure of a mammoth rudely engraved on its surface.

Paraffine is finding constantly new uses. A Dr. Stenhouse has invented a process of mixing it with oil and applying it to leather, whereby the latter is made perfectly waterproof.

The *Boston Bee* contains the following polite hint:—"Deacon —— is requested not to commence snoring in church to-morrow morning until after the commencement of the sermon, as several of the congregation are anxious to hear the text."

A correspondent of a Portsmouth paper states that mosquitoes, of a true West Indian type, have made their appearance at Woolstone, in Hants. A young lady there has been stung by them in the arms, which swelled up to an immense size in consequence.

An Irish postboy having driven a gentleman a long stage during torrents of rain, the gentleman civilly said to him, "Paddy, are you not very wet?" "Arrah, I don't care about being very wet; but, plase your honour, I'm very dry."

A clergyman of Meriden, Connecticut, it is said, preached from the text, "Adam, where art thou?" and divided his discourse into three parts: first, all men are somewhere; second, some are where they ought not to be; and third, unless they mend their ways, they will eventually find themselves where they'd rather not be.—*American Paper.*

Experiments have been made at Birmingham to try the effect of the magnesium light when attached to a balloon in the air. The experiments were very striking in their effects, the light thrown forth being most brilliant, lighting up the whole heavens, and illuminating the streets, houses, and crowds of people with a distinctness almost equal to day.

The Low Moor Company employ an omnibus to go round the out district every morning for the purpose of collecting their workmen and bringing them direct to their work. By this means, it is said, the men are prevented dropping into public-houses.—*Building News.*

AN INGENIOUS HINT.—A parishioner who had got tired of his pastor's weak sermons, and wanted to give him a hint on the subject, complained to him one day that his pew was too far from the pulpit, and that he must purchase one nearer. "Why," said the parson, "can't you hear distinctly?" "Oh, yes, I can hear well enough." "Can't you see plainly?" "Yes, I can see perfectly well." "Then what can be the trouble?" Why, there are so many in front of me, who catch what you say first, that by the time your words reach my ears they are as flat as ditch-water."

THE WILTSHIRE DIALECT.—The following dialogue actually took place, a short time since, between a visiting examiner and a pupil at a school near Salisbury:—Now then, the first boy of the grammar class. First boy: Here I be, zir. Examiner: Well, my good boy, can you tell me what vowels are? First boy: Vowls, zir? ees, of course I can. Examiner: Tell me, then, what are vowels? First boy: Vowls, zir! why, *vowls be chickens!*

A SIXTH SENSE.—Dr. Bennet startled the physiological sub-section at Birmingham by declaring that the tendency amongst physiologists at present was towards assigning to mankind six senses instead of the five they are generally supposed to have. If, said the doctor, two cubes gilded over to look alike, and made of the same temperature—the one lead, the other wood—be laid before a man, none of his five senses will tell him which is wood, which is lead. He must feel their weight; and it seems as if physiologists would have eventually to agree to call this, the sense of weight, the *sixth* sense.

COTTON AS A PRESERVATIVE OF FRUIT.—It is not generally known that common raw cotton is one of the best and most simple means of preserving fruit for a long while. In America it is in very general use for keeping grapes fresh all the winter. The method employed is as follows:—The bunches are gently laid between a layer of cotton in a glass or earthenware jar. The jar is then corked down and the corks dipped in melted resin. Of course it is much easier to preserve apples and pears, which need only be laid between two layers of cotton on the pantry shelf or store-room.—*The Grocer.*

SITTING AT A WEDDING. — A "Pittsburgher in Europe" writes the *Presbyterian Banner* that he witnessed a wedding in Amsterdam, where the bridal pair sat upon the sofa set opposite the pulpit, and a dozen pairs of chairs on the right and the left were arranged for their parents and relatives. The dominie officiated in black gown and with bands. One is not surprised at the posture of the parties when he learns, as this writer informs us, that the addresses, prayers, and other parts of the ceremony, occupied about forty-five minutes! Truly, a Holandish wedding is a formidable affair, and the chief parties concerned might well sit down to it. —*Chris. Intel.*

"A KEY TO UNIVERSAL TRUTH."—The great card at the concluding *soirée* of the British Association is said to have been a Captain Wilson, who came with tables and diagrams, which he believes furnish what he denominates "a key to universal truth." Running his finger down a long column divided into spaces, coloured variously, he explained that this represented the earliest conditions of creation, which he might call, in fact, "monadic dust." To a gentleman who inquired as to the truth of his affections for a certain young lady whom he proposed to himself to marry, Captain Wilson hit upon rather a suggestive idea in saying with the greatest gravity, "Ah, here we have it; in the cycle of thought, in proportion to your enthusiasm will be your apparent indifference."

PARASITES IN FOOD.—One of the correspondent at the British Association meeting writes:—"A terrible lesson in cookery was taught us to-day in the physiological section by Dr. Cobbold's and Dr. Fleming's papers on Parasites, or rather on beef and pork as the sources of entozoa, which, being interpreted, simply means that underdone beef and pork may, and very often does, contain minute animals that, once within our vitals, in about forty-eight hours begin to tunnel their way in every direction, till a man may die literally honeycombed. We must really look this matter of underdone meat and parasites—and, indeed, the whole subject of the sausage—in the face. Dr. Cobbold assures us—and he was confirmed entirely by several learned physicians present—that the pork parasite has a head with a hook to it, and the veal and beef parasite has only a blunt-pointed head, but both are equally clever at boring into our lungs and heart and muscles. In Birmingham it is found that the working and poorer classes eat quantities of pig-meat, most of which comes from Ireland, either in the shape of live or half-dead animals, in the steamers and railway-trucks, or pickled in the tubs, and that no less than 1,500 pigs and porkers are killed and eaten in Birmingham every week. With this the doctors couple the fact that the Birmingham people are remarkably affected with these horrid parasitic little monsters."

A SOUTHERN "ELIJAH POGRAM."—A Tennessee gentleman, whose real name must be Pogram, but who calls himself Terry, oratorises thus in the real Spread Eagle style of the Southern heroes of the late war:—"We must fabricate in our hearts mausoleums to their memory. We must drop ourselves upon the pallid margin of Seventy-six, and emptied of prejudice, lean upon the gales, freighted as they are with cargoes of misery, wet with tears from the battlements of Canada to the batteries of Georgia. We must listen to the floating wails and lamentations of orphans and widows of tories and patriots, drifting through our valleys, all bloating with the gout of Oriental prostitution. We will not speak of Daniel Taylor, of his detection and stomach, of the emetic and bullet in whose periphery lay his passage to another world, yet the prodigality of opulence looms big o'er his grave. Could we learn from immortality their fame or presage their memory, the priceless league, the serried rank, the siren yell, the solemn march, the crashing bone, the flying flesh, the clinic pang, the grilling wail, the quenchless sigh, and the clattering footsteps of that army, wedding sympathy to ages and liberty to life, will float like the dying groans of cavalry down the rapids of mortality, and, whistling the salvation along the whirlpool of nations, they will enter like their fathers in a sea of bliss. All had head-quarters on earth, though many had for head-quarters the Almighty. With their knees as their minaret, and Christ their Saviour, their deific peals stream along the jaded lines and flapping ensigns of the army, and, touching the angelic wires with telegraphic flight, they dart through the labyrinths of other worlds, to be printed in italics in the newspapers of eternity. God has been with us in smoky and damp weather. He is with us now; but how feeble is His welcome; feeble, though we are, jolting between spirituality and worldliness, dead-broke—with fanatical trains and reckless conductors—feeble, though, at our peril, for tornadoes are ahead of us, and nothing but the artillery of Jesus, full blast, with steady aim and holy shot, can save us."

MR. RUSKIN ON SERVANTS.—In a letter to the *Telegraph*, Mr. Ruskin writes:—"Thus in this business of servants everything depends on what sort of servant you at heart wish for or 'demand.' If for nurses you want Charlotte Winsors, they are to be had for money; but by no means for money such as that German girl who, the other day, on her own scarce-floating fragment of wreck, saved the abandoned child of another woman, keeping it alive by the moisture from her lips. What kind of servant do you want? It is a momentous question for you yourself—for the nation itself. Are we to be a nation of shopkeepers, wanting only shop-boys; or of manufacturers, wanting only hands; or are there to be knights among us, who will need squires—captains among us, needing crews? Will you have clansmen for your candlesticks or silver plate? Myrmidons at your tents, ant-born, or only a mob on the Gillies' Hill? Are you resolved that you will never have any but your inferiors to serve you, or shall Enid ever lay your trencher with little tender thumb, and Cinderella sweep your hearth, and be cherished there? It *might* come to that in time, and plate and hearth be the brighter; but if your servants are to be held your inferiors, at least be sure they *are* so, and that you are indeed wiser and better tempered, and more useful than they. Determine what their education ought to be, and organise proper servants' schools, and there give it them. So they will be fit for their position, and will do honour to it, and stay in it; let the masters be as sure they do honour to theirs, and are as willing to stay in that. Remember that every people which gives itself to the pursuit of riches invariably, and of necessity, gets the scum uppermost in time, and is set by the genii, like the ugly bridegroom in the Arabian Nights, at its own door with its heels in the air, showing its shoe-soles instead of a face. And the reversal is a serious matter, if reversal be even possible, and it comes right end uppermost again, instead of to conclusive wrong end."

Births, Marriages, and Deaths.

BIRTHS.

BROMFIELD.—September 10, at 17, Yonge-park, Seven Sisters'-road, the wife of the Rev. E. T. Bromfield, of a son.

STEWART.—September 16, at the Croft, Hastings, the wife of Mr. John Stewart, of a daughter.

MARRIAGES.

CRANFIELD—COVENTRY.—September 2, at the Elmonton and Tottenham Chapel, by the Rev. Arthur Hall, Mr. John Cranfield, of Southwark-bridge-road, to Eliza Ann, second daughter of Mr. G. Coventry, of Tottenham.

ALLENSON—ROGERS.—September 6, at the Congregational chapel, Brentford, the Rev. T. H. Allenson, of Market Lavington, Wilts, to Harriet, fourth daughter of the late Mr. G. Rogers, of Chelmsford.

DOW—GODDARD.—September 6, at Park Church, Highbury, by the Rev. John Edmond, D.D., assisted by the Rev. John Stark, John, only son of the late John Dow, Esq., Newton, Perth, to Constant, youngest daughter of the late A. F. Goddard, Esq., Wallington, Carshalton. No cards.

HART—SCOTT.—September 7, at the Presbyterian church, Regent-square, by the Rev. R. Redpath, M.A., William, second son of Mr. Robert Hart, of Red Lion-square, to Margaret, third daughter of Mr. William Scott, of Seymour-street. No cards.

HULME—WORTHINGTON.—September 7, St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. R. Hulme, to Miss Alice Worthington, both of Wigan.

GAWTHORP—COCKCROFT.—September 9, at the Independent chapel, Allerton, by the Rev. J. M. Calvert, Mr. Francis Gawthorp, to Miss Caroline Cockcroft, both of Allerton.

CALVERT—CASTLE.—September 9, at Sion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Joseph Calvert, to Miss Susannah Castle, both of Bowling.

MANKNELL—EXLEY.—September 11, at Marshall-street, Congregational Chapel, Holbeck, by the Rev. J. H. Morgan, William, only son of Mr. Samuel Mankneli, Bristol, to Sarah, third daughter of Mr. Exley, Holbeck.

RAPSON—HARTLEY.—September 12, by the Rev. T. W. Aveling, at Kingsland Congregational Church, Mr. James Rapson, to Eliza, second daughter of Mr. Fountain J. Hartley, of Laurel House, Graham-road, Dalston. No cards.

FEAR—FEAR.—September 13, at Castle-green Congregational Chapel, Bristol, by the Rev. P. Thompson, M.A., Daniel Fear, of Bristol, to Eliza, third daughter of the late Richard Fear, of Chew Magna.

McMILLAN—SEDDON.—September 13, at the Congregational church, Lytham, in the county of Lancaster, by the Rev. William Lewis, assisted by the Rev. Robert Best, of Bolton, Samuel Scott McMillan, Esq., M.R.C.S., of Manchester, to Sarah Ann, only child of Samuel Seddon, Esq., of Park Cottage, Lytham, and niece to Thomas Barnes, Esq., M.P.

PRIESTMAN—TUKE.—September 13, at the Friends' Meeting-house, Bradford, Frederick, son of John Priestman, Esq., to Mabel, third daughter of Daniel Tuke, Esq., all of Bradford.

DOGGETT — ROSE. — September 13, at the Independent chapel, Totnes, by the Rev. J. M. Charlton, M.A., President of the Western College, Plymouth, Arthur Doggett, Esq., of Newnham, Herts, to Elizabeth Ann, eldest daughter of Mr. James Smith Rose, Totnes.

MOON—MERRY.—September 13, by license, at the Independent chapel, Ilkeston, by the Rev. H. Tarrant, of Sheffield, assisted by the Rev. W. W. Jubb, minister of the chapel, Mr. W. C. Moon, of Sunderland, to Anne, only daughter of Mr. T. Merry, Ilkeston. No cards.

JUDSON—WILKINSON.—September 13, at Mildmay Park Chapel, by the Rev. John Wilkinson, brother of the bride, assisted by the Rev. J. E. Judson, brother of the bridegroom, William Judson, Church-square, High Wycombe, to Margaret Wilkinson, youngest daughter of the late H. D. Wilkinson, Esq., of Sheffield.

PERRY — WELLS. — September 13, at the Presbyterian Church, Regent-square, by the Rev. J. P. Dobson, brother-in-law of the bride, assisted by the Rev. George Wilkinson, Walter Woodcock Perry, Mounthill, Springfield, to Emma, youngest daughter of the late W. C. Wells, Esq., The Brewery, Chelmsford. No cards.

MACLEAN—HARVIE.—September 14, at Ashgrove, Kirn, by the Rev. R. W. Thomson, A. H. Maclean, Esq., Glasgow, to Anne Brown, eldest daughter of Alex. Harvie, Esq.

HENCHMAN—WALLACE.—September 14, at the Baptist chapel, Tottenham, by the Rev. J. de Kewet Williams, William Henchman, of Wimbledon, to Jane McIlraith, third daughter of the Rev. R. Wallace, of Tottenham. No cards.

MELLOR—RHODES.—RHODES — MELLOR. — September 14, at the Independent chapel, Dogley-lane, near Huddersfield, by the Rev. F. E. Henson, Benjamin, youngest son of the late B. Mellor, Esq., of Honley, to Sarah, youngest daughter of the late Wright Rhodes, Esq., Spring Field, near Huddersfield.—At the same time and place, James Wright, youngest and only surviving son of the late Wright Rhodes, Esq., to Sarah Anne, only daughter of the late B. Mellor, Esq., Honley.

BEVAN — BUCKLEY. — September 14, at the Independent chapel, Ryecroft, Ashton-under-Lyne, by the Rev. E. Minton, John Hinton, only son of William Bevan, Esq., Holly Bank, Mossley, to Lucy, eldest daughter of Robert Buckley, Esq., Albert House, Mossley.

JELLIE—BILLUPS.—September 20, by license, at the Independent chapel, Chatteris, by the Rev. C. Briggs, the Rev. W. H. Jellie, minister of Buckingham Congregational Chapel, Pimlico, to Eliza, the only surviving daughter of the late Christopher Billups, Esq., of Chatteris, Cambridgeshire. No cards.

DEATHS.

DOOLITTLE.—August 12, at Rutland, Jefferson County, New York, U.S.A., Lucy Emmeline, wife of Rev. Justus Doolittle, late of Foochow, China.

BARTON.—September 7, at 7, St. John's-park Villas, Haverstock-hill, Alfred, third son of Samuel Barton, Esq., in the eighteenth year of his age.

LOW.—September 7, at 84, St. Paul's-road, Camden-road, N.W., of brain fever, in the eighth year of his age, George Herbert, the eldest child of George Low, Esq., of 10, Basinghall-street.

WEIR.—September 10, suddenly, at Cannstatt, Wurtemburg, Jane, the beloved wife of the Rev. John Weir, D.D., London.

TOCOCK.—September 10, at 17, Conduit-place, Paddington, James, infant son of Rev. E. Tocock, aged three months and twenty-six days.

NOAKES.—September 13, at Tunbridge, Kent, of diphtheria, William Broomfield Noakes, aged five years and nine months; on the 14th, Maria Noakes, aged two years and ten months; and on the 15th, Elizabeth, aged eighteen months, the beloved children of Robert and Sarah Noakes.

ATTWOOD.—September 17, at his residence, Dulwich-hill, Surrey, after a short illness, Matthias Wolverley Attwood, Esq., aged fifty-seven.

JOHNSON.—September 14, in his twentieth year, Richard, only son of Richard Johnson, Esq., Langton Oaks, Fallowfield, Manchester.

BUSWELL.—September 16, at Market Harborough, William Buswell, Esq., solicitor, aged forty, greatly beloved and esteemed by all who knew him.

PEACHEY.—September 17, aged seventy-two, Mr. James Peachey, of 246, St. Paul's-road, Canonbury, and late of 38, Goswell-street.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 13.

ISSUE DEPARTMENT.

Notes issued	£27,950,400	Government Debt	£11,015,100
		Other Securities	3,634,900
		Gold Coin & Bullion	13,300,400
	£27,950,400		£27,950,400

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£10,384,209
Rest	3,747,924	Other Securities	21,243,509
Public Deposits	6,321,649	Notes	6,555,340
Other Deposits	13,869,979	Gold & Silver Coin	855,179
Seven Day and other Bills	554,695		
	£39,038,237		£39,038,237

Sept. 14, 1865. GEO. FORBES, Deputy Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 18.

The supply of wheat this morning from Essex and Kent was small, principally new, and in somewhat improved condition. Under the influence of continued fine weather for the harvest in the north, the trade remained depressed, and the sale to-day has been slow, at about the currency of last Monday. Foreign wheat meets little inquiry, and the business transacted to-day has been limited, and at the reduced prices of last Monday. Barley, beans, and peas each realise about former quotations. The arrivals of foreign oats for last week have been moderate. In anticipation of more liberal supplies, our dealers are for the moment more careless buyers, and the sale to-day has been restricted at about the prices of last Monday.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red, old	42	48	Grey	34	36
Ditto new	35	43	Maple	36	39
White, old	47	54	White	39	40
,, new	38	46	Boilers	36	38
Foreign red	42	47	Foreign, white	36	38
,, white	47	57			
			RYE	30	32
BARLEY—					
English malting	—	—	OATS—		
Chevalier	—	—	English feed	19	23
Distilling	28	32	,, potatoe	24	28
Foreign	20	27	Scotch feed	21	25
			,, potatoe	24	28
MALT—			Irish black	18	23
Pale	55	62	,, white	19	24
Chevalier	62	64	Foreign feed	20	24
Brown	48	52			
			FLOUR—		
BEANS—			Town made	40	43
Ticks	38	42	Country Marks	31	38
Harrow	42	43	Norfolk & Suffolk	27	31
Small	43	45			
Egyptian	36	37			

BREAD.—The prices of wheaten bread in the metropolis are from 7d to 7¼d; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Sept. 11.—The total imports of foreign stock into London, last week, amounted to 25,089 head. In the corresponding week in 1864 we received 14,303; in 1863, 15,217; in 1862, 11,620; in 1861, 12,148; in 1860, 11,522; and in 1859, 9,893 head. The supply of foreign stock on sale in our market to-day was very large. Generally speaking, the quality both of beasts and sheep was inferior. The trade was quiet, at about last Monday's currency. There were some good Normandy beasts on offer. Fresh up from our own grazing districts, the arrivals of beasts were very limited. The supply from Ireland was but moderate; whilst the receipts from Scotland were confined to eighteen head. There was a great scarcity of prime stock on offer, and the very few choice breeds exhibited for sale changed hands at full prices; otherwise the beef trade was dull, and the quotation indeed somewhat irregular. The top price was 5s. 4d.; but this value was realised in only a few instances, the bulk of the primest breeds on offer, which was really of only secondary quality, having sold at 5s. to 5s. 2d. per 8lbs. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire comprised 1,100 head; from other parts of England, 300 of various breeds; from Scotland, eighteen scots and crosses; and from Ireland, 200 oxen and heifers. The supply of sheep on sale was moderate, but the quality of the stock was very middling. Good and prime downs, half-breds, and Lincolns moved off freely, at extreme rates; otherwise, the mutton trade was steady, at last Monday's quotations. The top price was 6s. 8d. per 8 lbs. Lambs were in request, and the limited supply on offer realised higher prices. A few choice breeds sold at 8s. per 8 lbs. There was a fair demand for calves, and prices ruled firm. The top price was 5s. 6d. per 8 lbs. The pork trade was firm, at fully late rates.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 4	to 4 0	Prime Southdown	6 4	to 6 8
Second quality	4 2	4 8	Lambs		
Prime large oxen	4 10	5 0	Lge. coarse calves	4 4	5 0
Prime Scots, &c.	5 2	5 4	Prime small	5 2	5 6
Coarse inf. sheep	4 6	5 0	Large hogs	4 2	4 8
Second quality	5 2	5 8	Neat sm. porkers	4 10	5 2
Pr. coarse woolled	5 10	6 2			

Suckling calves, 19s. to 23s.; and quarter-old store pigs, 25s. to 30s. each.

NEWGATE AND LEADENHALL, Monday, Sept. 18.

The supply of meat on sale has been moderate. Generally speaking, the trade is firm, and all good and fine qualities sell somewhat readily at fully late rates.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 0	to 3 4	Small pork	4 10	to 5 4
Middling ditto	3 6	4 0	Inf. mutton	4 6	5 0
Prime large do.	4 2	4 6	Middling ditto	5 2	5 6
Do. small do.	4 8	4 10	Prime ditto	5 8	6 0
Large pork	3 8	4 8	Veal	4 0	5 0

COVENT-GARDEN, SATURDAY, Sept. 16.

Outdoor produce is abundant. Large importations of French goods still continue to arrive. Apples and pears are now plentiful. For pineapples there is an improved demand. Grapes and plums continue to come in in abundance, especially the former, good imported examples of which may at present be seen in every grocer's window. Kent filberts are coming in, in good condition: owing to the crop being short, they are selling freely at from 80s. to 100s. per 100 lbs. Of good potatoes there is no scarcity, but among inferior samples may be found many that are diseased. Flowers chiefly consist of orchids, heaths, carnations, picotees, asters, mignonette, and roses.

PROVISIONS, Monday, Sept. 18.—The arrivals last week from Ireland were 1,441 firkins butter, and 2,147 bales bacon, and from foreign ports, 16,195 casks of butter and 2,173 bales bacon. Foreign butter having advanced 4s. to 6s. per cwt. last week, there was more inquiry towards the close for Irish, and some business transacted at full prices. Holders firm, influenced by the advices from the Irish markets. Best Waterford bacon in good demand at late rates, the supply barely equal to the sale. Hamburg declined 1s. to 2s. per cwt.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 10.—The supplies of home-grown potatoes have increased. A few small parcels came to hand from foreign ports last week. Good and fine samples move off steadily, at from 80s. to 110s. per ton, but inferior parcels are selling at 40s. to 70s. per ton. The import into London last week was confined to a few tons from French and Dutch ports.

BOROUGH HOP MARKET, Monday, Sept. 18.—Our market shows a fair amount of business doing in new hops; and the demand is brisk for samples of best quality. Our present currency is as follows, viz.:—Mid and East Kents, 115s., 140s., 160s.; Farnhams and Country, 115s., 126s., 160s.; Weald of Kents, 100s., 110s., 124s.; Sussex, 95s., 105s., 112s.; Yearlings, 95s., 120s., 140s.

SEED, Monday, Sept. 18.—The trade in seeds is limited, and with small disposition for business. New French red cloverseed offers freely of various qualities, and at moderate rates, but does not yet attract attention. White cloverseed is neglected. Trefoils maintain their value, with limited sales. Winter tares meet a slow sale at a further reduction of 3d. per bushel on the values of last Monday. Canaryseed, with improved demand, obtained 5s. to 6s. per qr. advance on the values lately current.

WOOL, Monday, Sept. 18.—Since our last report there has been an improved feeling in the demand for most kinds of English wool, both for home use and export, at full quotations. The market, however, is by no means active. The supplies of wool on offer are still very moderate.

OIL, Monday, Sept. 18.—Linseed oil is steady, at 36s. 6d. per cwt. on the spot. Rape is very firm: foreign refined is worth 48s. to 48s. 6d., and brown 46s. 6d. per cwt. Cocoa-nut oil is dearer. For other oils the trade is very firm. French spirits of turpentine 48s. per cwt. on the spot. American refined petroleum 3s. per gallon.

FLAX, HEMP, COIR, &c.—Saturday, Sept. 16.—In flax only a moderate business is doing, yet prices were firm. Hemp is steady at 29*l.* 10s. for clean Russian. Flax moves off slowly at late rates. Coir goods support last week's currency, with a moderate demand.

TALLOW, Monday, Sept. 18.—The tallow trade is steady, but with only moderate business doing. New P.Y.C. is quoted at 46s. 3d. to 46s. 6d. per cwt. on the spot; 46s. 3d. for October to December, and 47s. 6d. to 47s. 9d. for January to March delivery. Rough fat 2s. 4d. per 8lbs. Town tallow 40s. 3d. net cash.

COALS, Monday, Sept. 18.—A dull market, last prices barely supported. Haswell, 21s.; Hettons, 21s.; Hartlepool (East), 20s. 6d.; Braddylls, 20s.; Kelloes, 19s. 9d.; Turnstall, 18s. 9d.; Hartleys, 18s. 3d.; Hetton Lyons, 18s. 9d.; Wylam, 16s.—Fresh ships 34, left 33, at sea 75.

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